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Reformation Day should not demean Catholics, say theologians

Alan Doerksen

ST. CATHARINES, Ont. — Although Reformation Day is celebrated by many Reformed and Lutheran churches, few other Protestant churches mark the occasion, and at least one pastor would like to see an end to such services, which he compares to "celebrating a divorce."

Henry Wildeboer, a pastor at Zion Christian Reformed Church in Oshawa, Ont., is against Reformation Day celebrations that are "primarily historically oriented" because these tend to be overly critical of the Catholic Church.

Since the Reformation, says Wildeboer, "much has changed in the Roman Catholic Church and working with [Catholics], I view many of them as my brothers and sisters in Christ. Any worship service in which I would be embarrassed to have

them as guests should be questioned, if not banned." Wildeboer calls for "a thorough review of Reformation celebrations that are primarily historically oriented." He believes many Catholics would be offended by such Reformation Day services.

Divorce anniversary

When a Reformation Day service is treated as a celebration, Wildeboer says, "it has an element of arrogance about it. It's never a grieving, repentant time."

But he notes that Reformation services can be more positive if they focus on bringing the Word of God back into the church. "I am deeply grateful for reformers who called the church back to the Word," he states. "It was needed, but the overall result was a church 'divorce' in which

[believers] parted ways. The Bible makes plain that church splits grieve God. To me, our Reformation celebration feels a lot like the wife who left her husband — for very good reasons — then calls all her friends together for a party every anniversary of the divorce."

Zion CRC has in past years joined other churches in the area for joint Reformation Day services, but recently ceased to do so. "I like the idea of getting together for a joint service occasionally, but let's celebrate a better event," suggests Wildeboer. "If we want one in October, let's do a praise-filled service the Sunday night before Thanksgiving Monday."

Focus on reforming

George Vandervelde, professor of systematic theology at the Institute for Christian Studies in



George Vandervelde

Toronto, has a more positive view. Reformation Day services at his church, Willowdale CRC, tend to focus on how the Reformation put more focus on the

Bible or on how Christians always need to be reforming themselves. These services sometimes focus on Martin Luther and feature his famous hymn "A Mighty Fortress is Our God."

Many Christian Reformed churches, especially those in rural areas, tend to get together for joint Reformation Day services, says Vandervelde. Although he says that some Catholics would be offended by such services, he notes that the Catholic Church has been reappraising its view of Luther and is considering setting aside some of its historic "anathemas" (condemnations) of Protestant theologians and theology.

Vandervelde himself, as this story goes to press, is attending a consultation between Protestants and Catholics in Jerusalem

See REFORMED page 2...

ICS celebrates 30 years of service with a book party

CC Staff

TORONTO — To celebrate and give thanks that 30 years ago the Institute for Christian

Studies was founded, ICS recently invited the public to a "book launching" and overview of its history of book publishing.

Launched was a special book edited by James Olthuis and written as a fruit of interdisciplinary seminars and research at ICS. The book, *Knowing Other-Wise: Philosophy at the Threshold of Spirituality*, reflects in a special way the vision held by those who started ICS, says Dr. Robert VanderVennen, editor of ICS's newsletter, "Perspective." "It shows the problems of scholarly learning that tries to be religiously neutral and operate without ethical dimensions," he says.

Knowing Other-Wise is published by Fordham University Press, a leading academic publisher. The publisher says the book "is about convergence between postmodern discussion and Calvinist spirituality." It connects learning with the God above us — the "other" — ex-

ploring current scholarship as it works toward a spiritually and ethically sensitive knowing.

In presenting the book Olthuis said it celebrates the result of communal, interdisciplinary research of faculty and graduate students, and some chapters are written by students and others by faculty members. It is "gratefully dedicated to the faithful who have made the ICS possible."

Worldwide attention

The other book featured at the

celebration was Paul Marshall's book *Their Blood Cries Out: The Growing Worldwide Persecution of Christians*. Marshall told how he was asked to write it by an international Christian group, and he was glad to do so because his research on the theory of human rights at ICS needed to be rooted in real situations of abuse of rights.

Their Blood Cries Out, published by Word, probably the largest publisher of Christian books in the world, is receiving

See BOOKS page 2...



Tables with some of the books published by ICS people since 1960.

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News

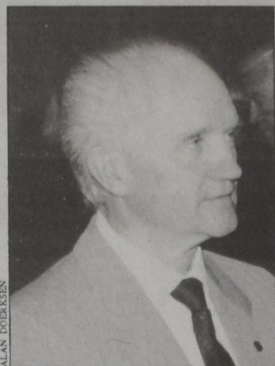
Reformed, Lutheran Christians celebrate Reformation

... continued from page 1

which is focusing on the nature of the church and of mission work.

Vandervelde also mentioned that an American branch of the Lutheran Church recently made a joint declaration with the Catholic Church aimed at healing rifts between the denominations.

At a recent meeting in Philadelphia, members of the Evangelical Lutheran Church in America (ELCA) agreed that "condemnations Lutherans hurled at Roman Catholics during the 16th century concerning the key Lutheran doctrine of justification no longer apply to present Catholic teaching on this topic." Historically, Lutherans have insisted that justification is a free gift from God, while Roman Catholics have insisted that good works are part of the process. The new declaration describes good works as "an appropriate response to God's loving embrace, not something that makes the embrace pos-



Dr. John Wilch

sible."

Dr. John Wilch, a professor at Concordia Lutheran Seminary in St. Catharines, says that churches in both Lutheran denominations in Canada usually have Reformation Day services. Wilch adds that churches in his denomination, Lutheran Church-Canada, often also have combined services with other nearby

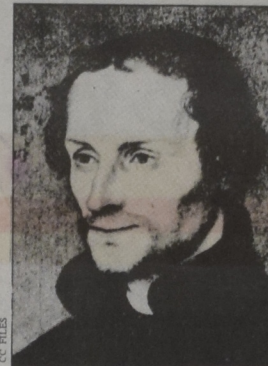
Lutheran churches. Combined services usually take place a week before or a week after Reformation Day and often feature a guest preacher.

"We usually focus on the theological content of the Reformation," says Wilch. "Our theme is usually on salvation by faith alone."

Wilch observes that Lutherans see the Reformation as a correction of the church rather than a breaking away from the Catholic Church.

Don't emphasize personalities

Cornelis Van Dam, who teaches church history and church government at the Theological College of the Canadian Reformed Churches in Hamilton, Ont., says the majority of Canadian Reformed churches have special Reformation Day services. Sometimes they get together with "like-minded" churches, such as United Reformed or Free Reformed congregations.



Philipp Melancthon: "a forgotten reformer."

Such services in his denomination tend to focus on "the more spiritual and ecclesiastical aspects," says Van Dam. Although some services focus on Luther, Van Dam's congregation will focus this year on Philipp Melancthon, whom he calls "a forgotten reformer. We're remembering the 500th anniversary of his birth."

Christians should not focus too much on the powerful personalities of reformers such as Luther but rather on "how God used the talents of each one," Van Dam advises.

Van Dam does not think Reformation services are offensive to Catholics because "in the last 10 years, the Roman [Catholic] communion has had different approaches to Luther. The papal ban on Luther has been lifted," Van Dam says dialogue is building between Protestants and Catholics, whom he says are reforming in their own way.

No attempt to demean

Rev. Jim Moerman, director of the Reformed Church in Canada's central office, says his denomination encourages its churches to celebrate Reformation Day. Not all the congregations have special services but the more traditional churches do.

"Most ministers remember it in their sermons and prayers." These congregations focus on some historical aspects of the Reformation, such as the work of Calvin, Luther and other reformers, and on the Bible as the infallible Word of God, says Moerman. But he insists that in these services "there's never an attempt to demean Catholics."

Few Roman Catholics are even aware of Reformation Day, says Father Malachy Smith, a priest with the Carmelite Order in Niagara Falls, Ont.

Catholics unfamiliar with the Reformation

"I think 95 per cent of Catholics don't know about it," says Smith. He is not offended by Reformation Day services presented by Protestant churches. "That's up to them," he says. "It's their church and their day of remembrance."

Smith observes that Catholics and Protestants worldwide are "coming closer together." He notes that the Catholic Church hierarchy is changing its historical view of Martin Luther, but he expects such a change "is going to be a slow process." The Catholic Church hierarchy tends to work slowly with such things, says Smith, noting that the church only recently officially changed its views about Galileo, the 17th century scientist accused during his lifetime of heresy by the Catholic Inquisition.

Books a key outreach of ICS

... continued from page 1

enormous positive international attention, including by the *New York Times* and the U.S. government.

Also at the 30th anniversary celebration, Robert VanderVennen presented an overview of what he called "the very active book publishing of ICS over the years."

VanderVennen recounted that

the first book came out in 1960 when the lectures given at the first conference at Unionville, Ontario, of the Association for Reformed Scientific Studies (ARSS), which started ICS, were published by Glenn Andreas.

Then the lectures of the next Unionville conference were published, and the lectures of following conferences throughout the 1960s. The ARSS published those books, with striking covers designed by Willem Hart, in collaboration with Guardian Press. "Those books had an

astonishing worldwide impact," asserted VanderVennen.

A mouse that's still roaring

In 1970, ICS started Wedge Publishing Foundation, which published 36 books during that decade. Some of those were of special importance, like Egbert Schuurman's books on technology and the Christian faith, Kalsbeek's *Contours of a Christian Philosophy*, Dooyeweerd's *Roots of Western Culture*, and *Labour of Love*, a collaboration with the Christian Labour As-

sociation of Canada.

In 1983 ICS began a co-publishing venture with University Press of America, and it has since published 23 books in the series "Christian Studies Today."

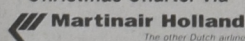
But many books have been published by ICS and its people outside of Wedge and UP, VanderVennen explained, like Goudswaard's *Capitalism and Progress*, Olthuis's books on truth, self-published books by Calvin Seerveld, worldwide books by Al Wolters and by Brian Walsh and Richard Middleton, Hendrik Hart's *Setting Our Sights by the Morning Star*, and various books by Paul Marshall.

Large tables displayed many of the books ICS and its people have published since 1960, demonstrating that books have been a key outreach of the Institute for Christian Studies over the years of its service.

For our
Calendar of
Events,
please turn to
page 19

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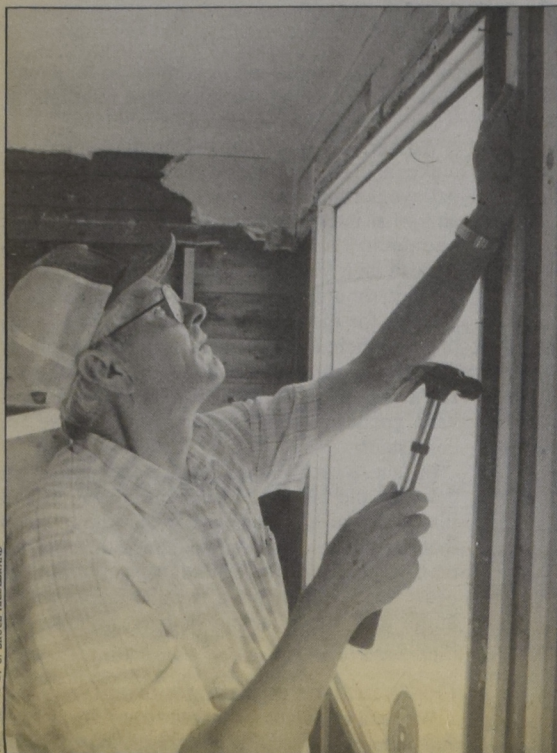
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News

Response to Red River floods stretches Mennonite organization



MCC PHOTOS BY G. BRUCE HILDEBRAND

Jerry Hildebrand, an MDS volunteer and retired college professor, helps rebuild a house south of Winnipeg which had been flooded.

Carol Thiessen

WINNIPEG, Man. — Much of the co-ordination for Mennonite Disaster Service's (MDS) Red River flood clean-up and rebuilding efforts in southern Manitoba takes place in a tidy Winnipeg board room, with maps adorning walls and cell phones lining tables.

While frustration with slow moving government bureaucracy rises palpably in the room at times, there is also a coming together of ideas and resources as the non-governmental agencies involved in the massive clean-up and rebuilding report on their efforts and brainstorm together.

This is, likely, the largest disaster relief response in Canada for MDS and has been precedent-setting in many ways.

The Wednesday meetings, held at the Winnipeg office of Mennonite Central Committee (MCC), typify its uniqueness. In many ways, MDS has acted as the umbrella organization, co-ordinating the efforts of various organizations and the onslaught of volunteers that arrived as the floodwaters receded. For Canada, and certainly for such a large disaster, this has placed MDS in a new role.

"Because MDS are the experts in disaster relief we are very pleased to work alongside them and with them in this whole thing," says Mary Williams, executive director for Winnipeg Habitat for Humanity.

Together is the way to go

Although not a disaster relief organization, Habitat joined the effort to rebuild homes devastated by the massive flooding last spring. Williams says working together with various groups is the only way to go. "I think that the shared resources are really valuable. I think that together we can do a lot more than we could separately," she says.

Other groups working with MDS include the Christian Reformed World Relief Committee, Crossroads (a television outreach ministry), and dozens of other church and community groups.

Lowell Detweiler, the executive coordinator of MDS's joint U.S./Canada office, says many other agencies didn't have the organized channels to enable them to respond quickly to the flood, but MDS did, and took a leadership role. "We were just right in the middle of things from Day 1," he says.

The enormity of the project — removing millions of sandbags, for instance — has also given it a unique flavor, and made it particularly taxing. Some estimates suggest the number of volunteers under MDS in Manitoba has reached the levels of MDS volunteers (though not total work days) in all of the U.S. so far this year.

"I think it (the number of volunteers) pushed them almost beyond their capabilities," Detweiler says.

And never before have so many of these volunteers come from out of province and from non-Mennonite backgrounds — about 75 per cent on both counts. By the end of September, the number of volunteers multiplied by the number of days they worked, added up to an estimated 10,000 work days. MDS had worked at about 800 sites.

Abe Ens, director of MDS Region 5, which covers Canada, says MDS did attract volunteers from Manitoba Mennonites too, but local people had already expended a lot of energy sandbagging before the flood, and many needed to get on farming.

With the kind of coverage the flood received, this wasn't a problem. "It attracted a lot of media attention, so people outside the province were willing to come," says Ens.

Those volunteers have moved from the sandbag removal and clean-up stage into the rebuilding phase of their response. By the end of September MDS and the organizations under its umbrella were involved in rebuilding 46 houses.

Ens says the media coverage was also helpful in raising large amounts of money. "To me it's been incredible the way the money has rolled in."



Ernest Dow, a United Church minister, pulls dry wall nails from a house near Winnipeg that was flooded.



Volunteer Greg Jantzi tears waterlogged upholstery from a sofa.

Nearly \$1 million has flowed in so far. Approximately \$360,000 was donated to MDS's rebuilding program and \$85,000 has been spent. The Red Cross donated \$250,000 of this to provide temporary "bridge" financing for the neediest flood victims. The money allows homeowners to purchase materials and begin rebuilding before they have government compensation cheques in hand. MDS is repaid when the government compensation arrives. Money left over in this part of the MDS response will be returned to the Red Cross.

An additional \$405,000 was donated earlier to help with

clean-up efforts, of which approximately \$250,000 has been spent. Clean-up work continues but has slowed considerably from early summer. There is a further \$200,000 MDS can have access to if needed.

Ongoing battle

The organization plans to continue work as long as weather permits this fall and then begin again in spring. Funds left over when MDS pulls out of the Red River Valley will go towards other less publicized natural disasters it is responding to.

The flood effort was precedent-setting in other ways. For the first time, MDS set up headquarters in four locations throughout the flood-affected area, although by mid-July, the only office still operating was in Winnipeg. To assist in co-ordinating the massive operation, MDS hired an office manager.

Ens says he also can't remember renting so much equipment before. By the end of August, MDS had spent \$37,000 on vehicle rentals to move people and equipment around.

Syd Reimer, flood project coordinator, says he has been amazed how groups worked together, how difficulties were overcome and doors opened. "It was a tremendous blessing for me to see how everybody came on board," he says. "I don't think we let anybody down."

Editorial

Let the sun shine on all committed couples?

Last week we published an appeal by Citizens for Public Justice (CPJ) to comment on their policy to do justice to gay and lesbian persons. It is this issue that we want to address in this week's editorial.

Gerald Vandezande and Citizens for Public Justice are being sought out by politicians and church leaders in Canada to help them formulate policies and approaches that bring justice to the area of social policy. One issue that has arisen in the '90s is the matter of equal rights for gay and lesbian persons. Politicians and citizens are trying to sort out what is fair and equitable. Churches are asking themselves what the Lord permits them to say and do at a time when homosexuality is no longer a hidden or covered-up reality and when many homosexual people would like a permanent relationship with another person of the same sex.

One of the things that CPJ constantly stresses is that people should not confuse the various areas of responsibility. Governments have a different responsibility than have

churches, for example. Governments have to promote fair and equal access to rights and opportunities for all citizens. Churches have to nurture and spread the faith. But what Vandezande finds is that church people often confuse personal or church decisions with what they ought to say to governments.

Towards greater commitment and equal benefits

Vandezande would like the government to encourage citizens to exercise responsibility and commitment in all relationships, whether those be marriages, common-law- or homosexual relationships. He would like governments to require that all homosexual partners seeking partner benefits be registered as domestic partners.

We see a clear connection between the issue of justice in education and justice in social benefits.

Registered domestic partnerships would provide stability and protection and at the same time preserve in law the character of marriage as a union between heterosexual partners. A registered domestic partnership would spell out rights and responsibilities of the parties and place some restrictions on the dissolution of a partnership, as is done with divorce.

Under CPJ's proposal, "Any relationship, whether gay or straight, relatives, perhaps even friends, would be entitled to the same pension, health, tax and other benefits as married couples, provided they enter into a public declaration of mutual commitment" ("Legal Equality", CPJ's public response to discrimination against gays and lesbians, p. 8).

It's worthwhile to note that the Catholic Church is coming to a similar position on public policy and expresses some of the same concerns CPJ has. This year, the Vatican newspaper *L'Osservatore Romano* published a series of articles on homosexuality which, while disapproving of sexual acts between same-sex partners, nevertheless urged readers to recognize the possibility of gay couples receiving "economic or social assistance" as long as the role and value of the traditional family is protected (report in the Oct. 11, 1997, issue of the *Globe & Mail*).

Closing the gap in legislation

According to Vandezande, because of the opposition of many citizens, including Christians, to giving any form of public recognition to same-sex relationships, governments or courts may well end up calling all relationships "marriages" and all partners "spouses". In addition, social benefits might be extended

to any two people who claim to have a temporary relationship, though such a relationship was never publicly declared or regulated.

We agree with CPJ that Christians ought to make a clear distinction between what they believe is right for themselves and their church and what is equitable or just in a society. In a pluralistic society Christians have no right to impose their values and beliefs on others.

They should, for example, be campaigning as hard for the rights of Muslims and Hindus to have their own publicly funded schools as they do for publicly funded Christian schools. It's a matter of justice for all. Politicians will have greater respect for our position if we are consistent.

In fact, with CPJ, we see a clear connection between the issue of justice in education and justice in social benefits. For the same reason that secularists should not impose their values on Christian schools, Christians should not impose their values on a secular society that more and more acknowledges homosexual relationships.

God's indiscriminate generosity

We read in Scripture that God sends rain and sunshine on the righteous and the unrighteous (Matt. 5:45). Rain and sunshine are great benefits that are not withheld on the basis of race, creed, gender or even sexual morals. We might want to take our cue from God's unconditional love for humankind even though he clearly condemns immoral behavior.

The public realm is not ours to shape into the Kingdom of God. The public realm is a field where wheat and weeds are allowed to grow unhindered until Judgment Day. We as Christians are against adultery. But do we want to reintroduce laws against adultery and incarcerate those who practise it? Do we want social benefits withheld from adulterers? The arm of the law is not to be confused with church discipline.

We use these examples of rain and sunshine, wheat and weeds, not to indicate that homosexual people are per se unrighteous weeds, or that heterosexual people are per se righteous wheat. Our aim is to make a point about public policy.

Why should a gay person not be entitled to hospital visiting rights of his or her partner when in serious circumstances the policy excludes those except the nearest of kin? Why should a gay person in a permanent relationship not be entitled to life insurance claims or pension benefits? Why should such a person not be able to claim income tax exemptions normally extended to married people or common-law couples?

With CPJ and the Vatican, we say, let the sun of legal equality shine on us all. **BW**

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- ◆ express opinions infused by Scripture and rooted in a Reformed perspective;
- ◆ provide contact for the Christian community.

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Letters

Change the voting system, strengthen our voice

David Koyzis' recent review of my book *Citizenship and Democracy* correctly notes that changing Canada's voting system to make it more proportional would ensure fairer representation of the diversity of our society. I want to underscore the importance of this for our Christian community. Christian citizens are probably just as divided as the general population — we support all kinds of parties, our vote is all over the political spectrum.

The unity Jesus ascribes to his followers in John 17 cannot come to political expression under our voting system. To strengthen our political witness and experience the sense of oneness Jesus promises his followers, Christians, in particular, should support a change from our present single-member constituency-

based voting system to one that is more proportional. Why is that so?

Lines on a map

Think of what is meant by a constituency. Under our system, constituencies are lines drawn on a map to capture, like a fishnet, roughly the same number of voters. In contrast, under proportional voting systems, constituencies are groups of citizens who share a common public policy agenda. A citizen's place of residence is less important than a citizen's political opinions and interests.

Canada's voting system frustrates the development of a Christian political community. The history of the Christian Heritage Party shows that our voting system makes a communal Christian political witness within the party structure

impossible. The system prevents Christians from pooling their votes, and those who are politically active must do so as individuals within existing parties. Their witness, not sustained by an organizational structure, is largely dissipated. Their efforts towards a politics of principles runs counter to the pragmatism our voting system forces on all political parties.

Readers of *Christian Courier* will especially appreciate that a Christian so-

cial witness in labor relations, business, health care, education and the arts would benefit from a sustained, organized, communal political witness. Changing our voting system is a prerequisite to making our Christian social witness more sustained and vigorous. I actively support all efforts to change the voting system, and hope many Christians will do likewise.

Nick Loenen
Richmond, B.C.

No offence meant to farmers

Mr. Rumph was not offended when I say that ministers are doing the debating and farmers listen and vote, but he wonders whether he should have been (CC, Sept. 26).

Mr. Rumph considers today's farmer to be a business person prepared to participate in synodical discussion instead of leaving the field to our ministers.

I agree wholeheartedly. As a matter of fact, many farmers are more familiar with theological issues and have done more reading than many professionals and business people. If today's farmer is not a businessperson he'll probably not survive with just spreading manure, milking the cows or fixing farm machinery.

Mr. Rumph wrote based on his experience during the last 15 years, and there is no doubt that during those years farmers contributed to making synods

work.

However, I purposely wrote about "the past." I was going back not just 15, but 35 to 40 years, and believe me, Mr. Rumph, that's how the picture was at that time. Not that farmers were not well-informed; but they hardly participated in debates and left it up to their pastors.

This all has changed and changed for the good.

If I rubbed Mr. Rumph the wrong way and left the wrong impression, my apologies. It was not my intent to belittle our farmers.

P.S. At this point I am a city slicker, but in the past have dealt with many farmers. They are a special breed, but so are preachers and teachers.

Klaas Terpstra
Hamilton, Ont.

Restructuring may become destructive

I, for one, share the concern of the three retired ministers, who served the church with distinction, and of brother Hilbert Rumph, a wise farmer-elder from Drayton, Ont.

I, too, have noticed the trend to make synodical deliberations "celebrations and pep rallies." It is so easy to organize synodical meetings in such a way that the delegates experience a "spiritual high."

I read in a report about Synod 1997 that the high point was what happened when synod discussed the matter of discrimination. Delegates became very emotional, stood there with their arms around each other, hugging each other.

This is very demonstrative. It may feel good, but it is not enough. I agree wholeheartedly with Dr. James White, who once was chairperson of SCORR (Synodical Committee on Race Relations), that individual as well as corporate repentance "must involve a change of heart and a change of behavior." A white man and a black man may hug each other, but that does not end the dis-

crimination.

Real reconciliation is hard and costly. The abolition of slavery was only a small beginning.

If synods lose their deliberative character, they become — much like the *Reichstag* in Hitler's Germany — the "best paid male choir" of the church.

I think, brother Klaas Terpstra, that many farmers agree with me. Many business people and ministers also.

Rem Kooistra
Waterloo, Ont.

Thinkbit

"Originality does not consist in saying what no one has ever said before, but in saying exactly what you think yourself."

James Stephens

Apples

*They sing with red silk
voices in the trees,
children climb
for their perfume,
apples are the firecrackers
grandmothers put into
their late summer pies,
the fruit that shines
like candles everywhere
until the squirrels come,
who just like me
want the taste of Christmas
to dance in their mouths.*



Marion Schoeberlein
Elmhurst, Ill.

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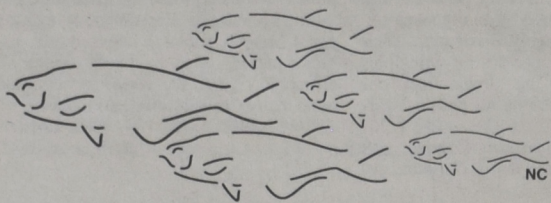
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Agriculture

Five reasons not to eat salmon from a farm



Farmed salmon are on drugs

When tens of thousands of fish are in a confined space, outbreaks of sea lice, viral infections and bacterial kidney disease are common. To "combat" these outbreaks, antibiotics are used. Farmers may also use pesticides, anaesthetics, hormones, vaccines and disinfectants. Farmed fish are required to undergo a withdrawal period from antibiotics to prevent drug residue in the fish we eat. However, this regulation is only enforced by random sampling.

Wild fish lose out

If the fish in the farms are sick, it is quite likely that the wild fish nearby will also become sick. As well, farmed fish can and do escape their pens and while it is not clear exactly what impact they will have on wild fish, scientists have grave concerns about genetic contamination and competition for food, spawning beds, and so on.

Ocean mammals not wanted

A variety of marine mammals, including whales, seals, sea lions and otters are attracted to the penned fish, but farmers want to keep them away. Farmers often kill these "predators." Another method of deterrence has been Acoustic Harassment Devices (AHDs). Research done in the Broughton Archipelago, British Columbia, on humpback whales found that since the introduction of AHDs, whale presence in the area has dropped

by 96 per cent.

Fish farms are a messy business

According to a recent report from the David Suzuki Foundation, fish farms in British Columbia annually produce a quantity of fecal matter equivalent to a city of 500,000 people. The waste smothers the ocean floor, turning the bottom under the pens into a "dead zone" (which makes it difficult for other ocean creatures to find food and oxygen).

The future is BIG and scary:

The Federal Department of Fisheries and Oceans laboratory in Vancouver has developed a genetically engineered Pacific salmon that can grow up to 30 times as fast as a natural salmon. And while these "super fish" have not yet been placed in farms (or escaped into the wild) it may be just a matter of time before an uncontrollable, and potentially devastating, experiment is carried out in the "laboratory" of nature.

What can we do to avoid fish from farms? When you buy salmon, ask whether it is wild or farmed. If they don't know, tell them you will not buy fish from them until they do.

If you would like more information about fish farming and what can be done to make it ecologically sound, write: Greenpeace Information Office, 185 Spadina Avenue, Suite 604, Toronto, ON M5T 2C6.

(Greenpeace)

A little cow named Curly and an assignment from God

A storm was approaching, night was near, and we could not convince a very sick little cow to budge from where she stood rooted in the middle of the pasture.

Some time after supper, I had looked out across the fields from an upstairs window in the house and saw a black cow standing alone on a rise out in the pasture. The other cattle, including her calf, had come in for the night to shelter.

I walked out to investigate and discovered the lone cow to be a little heifer named Curly — one of the few to which I have attached a name — after her curly coat, of course. She had thrived on special attention the previous winter when I taught her to walk around a corner out of sight of the mature cows for an extra ration of oats because she, being small, couldn't compete well for feed.

Now she stood spraddle-legged, unwilling to move, her head turned back to one side and her eyes closed. She had suffered a bout of diarrhoea the week previous and had lost some weight, but there were no other signs of illness, even now: no abnormal breathing or above-normal temperature. But she looked so sick I wondered if she would last through the night, particularly if we could not get her in to shelter before the impending storm.

Detective work

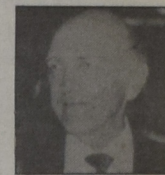
I hurried home to consult my veterinary medicine books. Believing the problem to be nutritional, I was soon able to narrow it down to the likelihood of a case of grass tetany. This malady occurs on fresh spring pasture and is caused by a severe deficiency of calcium and magnesium. It was Saturday evening and too late to obtain veterinary supplies anywhere.

Fortunately I had a bottle of special solution of the two minerals kept on hand for a similar condition called milk fever. I enlisted the help of my wife, who is a nurse, to gather together needles and tubes for administering the compound intravenously. Together with our daughter, home from college for the summer, we returned to the pasture.

Curly had not moved. Though she was so adamant about not moving, we nevertheless put ropes around her to hold her there. We then proceeded to look for the jugular vein, but perhaps because the heifer was dehydrated, said the nurse, we could not find it. The nurse

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE



vetoed a tourniquet around the neck. So we took the intra-peritoneal route, that is, into the body cavity next to the stomach. Curly did struggle a bit with entry of the needle but we could hold her without laying her down, and we were able to administer the recommended dosage.

There was no dramatic response as there is with intravenous treatment of a cow down with milk fever, when often within minutes the patient will get up and walk away.

A new dawn

Half an hour after treatment, my daughter and I returned to Curly who had not as yet moved. Darkness was approaching, lightning was flashing in the West, and the first few drops of rain were being whipped across the field by a rising wind. We folded a tarp to just cover the little heifer, tied each corner to a leg and left her to weather the storm.

Early the next morning it was still storming and I donned my slickers and sou-wester to go and check on Curly. I was a bit concerned she no longer stood visible from the house. I imagined her either dead or revived, but spooked by the tarp through sharp barbed-wire fences.

Curly was exactly where we had left her the night before, but now she was comfortably lying down in a little hollow with her back to the storm and the tarp still in place keeping her snug and dry. She stood up as I approached. The storm was beginning to let up, so bribing her with some oats I had brought along, Curly allowed me to remove the tarp.

I returned to the house to share the good news with the others. We rejoiced together and drove off to church, for it was Sunday morning.

It was rewarding to help Curly in her distress, to make a correct diagnosis, administer the proper cure and see the little cow respond. But to know that we were fulfilling a mandate from God in caring for his creation and co-creating with him by using a refinement on creation was awesome (Gen. 1:26-28, and 2:15).

Vern Gleddie has a sheep ranch near Edmonton and is active in Earthkeeping, the association of Christian farmers in Alberta.

Dairy farmers can surf the web to help run their business

(NC) — One important function of the Internet is to provide businesses with quick access to information they need to manage their operations and another example of this is a new service from Dairy Farmers of Ontario (DFO).

Dairy farmers can now check

their weekly milk composition tests on-line any time of the day. These test results tell each farmer the precise content of butterfat, protein and other milk solids of milk shipped from their farm the previous week. This can be important information for the management of the farm.

Farms without Internet access could give their feed dealer or veterinarian access to the data. Much of the information on the site is provided for consumers and the general public.

DFO, the marketing group for the largest sector of Ontario agriculture, has operated an Internet presence since February of 1995. DFO is best-known for



its popular television ads promoting milk. The Internet site features a wide range of information about the many

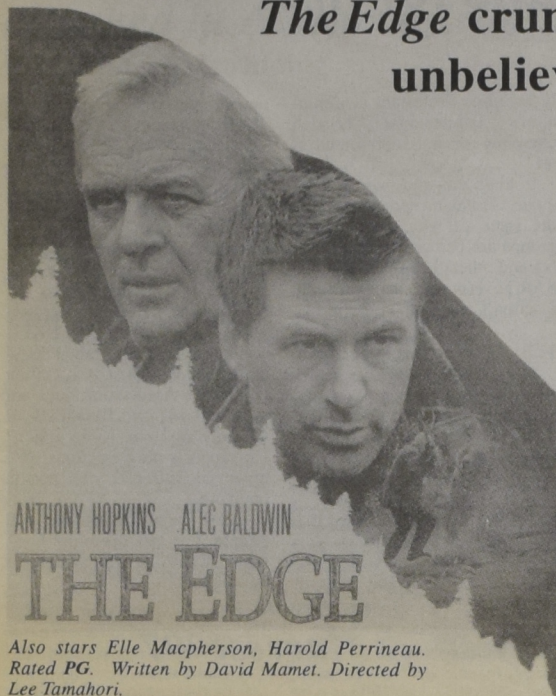
programs and activities of the organization.

The address for the site is <http://www.milk.org>.

Arts/Media

Film Review

The Edge crumbles from unbelievability



Marian Van Til

Anthony Hopkins has built such a reputation as a fine actor that any film with him in it is worth a look (usually). In *The Edge*, Hopkins puts in the expected fine performance, but the film itself is annoyingly flawed.

Hopkins plays a billionaire who accompanies an entourage which includes his photographic-model wife and a photographer in his employ to the remote mountains of Alberta to do a photo shoot.

Presumably the boss tags along because he's deeply in love with his wife and doesn't want to celebrate his birthday alone. And because he suspects that his wife is not so deeply in love with him, and, in fact, that the photographer is doing more than taking pictures of her.

No spiritual questions

When Charles the billionaire, Bob the photographer (Alec Baldwin), and an assistant are flown to an even more remote location in search of a particular native whom Bob wants to photograph, the plane hits some flying geese and crashes. Eventually only Charles and Bob survive.

The two men's road to survival is harrowing, an ordeal which sees them hover near "the edge," both physically and emotionally. But strangely, for men whose lives hang in the balance

hour by hour, they have no spiritual yearnings, much less awakenings. It doesn't occur to either of them to call on God in any manner whatever, or to even consider that life (and death) have a spiritual side which it might be wise to address sometime soon. These men endure a kind of hell out in the elements and in being stalked by a bear who has tasted human blood. That's as close to metaphysics as they get.

Moral opposites

Charles, filthy rich though he is, is no softy, morally or physically. He's a man of unusual integrity and compassion (which makes one seriously wonder how he could have gotten all his billions). Bob, on the other hand, is a morally flabby, self-absorbed yuppie, the kind of man who seems merely to respond to stimuli.

The two survive by swallowing their fear (after pep talks from Charles), masking their wariness of each other and using Charles' smarts and penchant for remembering virtually everything he has ever read—including such unlikely trivia bits as how to make a compass out of a leaf and needle (a paper clip will do). They also goad each other after the truth about Bob and Charles' not-so-model wife comes out.

The screenplay was written by

respected American playwright David Mamet; thus it's odd that the story is not more infused with depth and dramatic tension, and that it can't get us to suspend disbelief. Perhaps that's partly due to Lee Tamahori's directing, which seems to eschew Mamet's "personal wilderness" metaphor and tries to be too literal in depicting this wilderness journey.

Wilderness too tame

At the same time, Tamahori is not literal enough: in trying to condense time, he leaves all kinds of gaps that have viewers with even a smidgeon of camping experience talking to themselves in incredulity: they don't die or even get sick of hypothermia after coming out of icy water into icy air, clothes dripping, with no shelter in sight?; they light a fire (being wet themselves) with *one* match?; they *outrun* a grizzly?; they haven't eaten for at least a day and a half and still have the energy to tromp all over the place at high altitude, which they're not used to?; when they finally do catch a squirrel to eat, trapping it in a makeshift twig box, they get distracted by the bear, but never go back to get the squirrel, famished though they supposedly are? The list could go on.

Good actor, pretty scenery

Perhaps even more unbelievable is Bob's quick and strange transformation from moral meatball to would-be killer (he's going to get rid of Charles). It takes either emotional deadness or a certain courage to kill another human being, neither of which apply to Bob.

What we're left with is Hopkins doing his best to hold the film together, with adequate, though not stellar, help from Alec Baldwin. Hopkins makes us feel that there is both deep mystery and loneliness in Charles, that Charles is a complex man whom we'd like to understand, and that when he emerges from the woods he has been irrevocably changed.

But one very solid performance, along with exquisite cinematography of the Alberta Rockies, doesn't make a movie.

Book Review

You'll never again say 'Now where did I put that ...?'

Family Documents: What They Are, Where They Are.

by Walter & Esther Dueck; foreword by Ross Taylor.

St. Catharines, Ont.: Waterside House, 1997. 64 pp., \$9.95, paper; \$24.95, hardcover morocco finish. ISBN 0-9682628-0-5.

Marian Van Til

This handy book will be a boon to those who have a hard time keeping track of the "administrative" details of running a household: insurance, income and property details, personal I.D. numbers, and much more. The book will let you collect all that information in one place.

It provides space to enter personal information, including the names of your parents, your place of birth, location of your birth certificate, social insurance or social security number, health care information and passport number.

You can list children, their birth dates, residence and social insurance numbers. And you can cite "contacts" such as the executor of your will, lawyers, financial consultants and someone to whom you may have given power of attorney.

All you need

"Documents" pages let you list safety deposit box information and box contents, funeral arrangements and cemetery plot information. "Property We Own" lets you itemize not only a cottage you may be fortunate enough to own, but cars, boats, art, coins, antiques, etc.

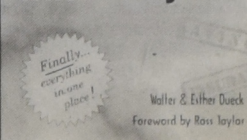
You can keep track of life insurance policies and other insurance, income sources, investments and savings, banks you use and accounts maintained, debts you have (including mortgages) or loans you've taken; and your credit card accounts.

A page for "household accounts" lets you list everything from electric and gas/oil accounts, property taxes, telephone and water accounts to lawn care, cable TV, your Internet server or anything else you can think of. There's room to list church, club, society and professional organization involvements, and there are pages for jotting down notes and telling "my story."

Newly retired from teaching, Walter and Esther Dueck decided to compile and publish this book, they explain, after being away on a one-year educational assignment to Europe.

Family Documents

What they are Where they are



They thought about whether their children would have the information needed about their affairs should something happen to them while they were gone.

The Duecks decided they needed one place in which to keep such information, and of which they could inform their children.

No needless aggravation

Turning these pages waiting to be filled with all that information about our "worldly goods," it struck me that we in North America who need such a book to keep track of our affairs are rich indeed. (Then again, being known by commercial and government numbers may be a mixed blessing.) At least, this book may help us keep stewardly track of the bounty with which we've been blessed.

Not only will this small book save you a lot of bother if you lose a credit card or your passport but it will prevent more serious and needless aggravation for your spouse or family in the event of your death.

Lawyers and financial advisors who have seen this booklet say it is long overdue. And the Duecks suggest, rightly, that it would make an ideal gift from parents to children or from children to parents. The leather-bound edition, though much more expensive than the paper copy, would make a particularly nice gift, and will withstand years of use.

Church

Hong Kong Christians criticize plans for first post-handover election

Grace Lee

HONG KONG (Compass) — Christian groups are criticizing the Special Administrative Region's plans for next May's elections. Ng Kwok-ming, vice-chair of the Christians for Hong Kong Society, a 10-year-old coalition of Christians, labelled the arrangements "unfair" (August 23 *South China Morning Post*).

Ng told Compass that the Special Administrative Region (SAR) government "contradicts itself" when it claims that it must make the proposed changes so the elections are fairer; the proposed changes are a step backward, as fewer people will participate.

Parts of the Christian community are refusing to be used to validate an unfair election plan. The Hong Kong Catholic bish-

op's office officially told the government that "the diocese has no intention of participating in" determining the electorate within the religious sector, adding "the church authorities have absolutely no power to vouch for a believer's political qualifications."

The Bishop's Office and the Diocesan Commission of Justice and Peace both issued statements to the new Hong Kong government questioning the participation of six religious groups in the 800-member election committee.

Controlling the outcome

According to the government's proposals, six religious groups will select the 40 religious representatives on the 800-member election commit-

tee. The 800 will choose 10 of the 60 Legislative Council members in the elections next year. (The Legislative Council — Legco — is Hong Kong's congressional or parliamentary body.)

The six groups are: the Hong Kong Christian Council (HKCC), the Catholic Diocese of Hong Kong, the Chinese Muslim Cultural and Fraternal Association, the Hong Kong Taoist Association, the Confucian Academy, and the Hong Kong Buddhist Association.

At first glance, the proposals seem perhaps too fair to Christians. Among the six religious groups, Christians are represented twice (HKCC and Catholic Diocese). Yet the HKCC represents only a third of Hong Kong's Christians, predominant-

ly mainline Protestant denominations. Independent Christian churches are not represented at all.

Behind the question of adequate Christian representation is the issue of why the religious groups are being included at all. Ng and others believe it is so the SAR government can control the election's outcome.

Why a 'religious sector'?

Mary Yuen, executive secretary for the Diocesan Commission of Justice and Peace told Compass that "No one person can represent all the people in the religious sector. There should be no religious sector."

The Bishop's office noted that the proposed arrangements discriminated against both non-religious persons and persons

outside the six religious groups. The government has yet to provide more details as to how the religious electorate would be chosen.

Rev. Kwok Nai Wang, founder and director of the Hong Kong Christian Institute and former general secretary of the HKCC, told Compass that the selection of the religious groups was "very arbitrary. The HKCC does not represent all Protestants. The Buddhist Association or Islamic Association does not represent all the Buddhists or Muslims in Hong Kong either." He supports only elections with universal suffrage; one person one vote.

"Next year's elections will certainly be less open and fair," wrote Kwok in his September newsletter.

Trans World Radio rallies Egyptian church listeners at Harvest '97

CARY, N.C. (TWR) — More than 4,500 listeners to the Arabic broadcasts of Trans World Radio (TWR) gathered for three days of festive, standing-room-only rallies at a Cairo church in one of the city's busiest sectors from Sept. 1 to 3.

Each evening during the meetings, known as Harvest '97, more than 1,300 people filled to capacity a downstairs sanctuary and a large, unfinished concrete room with a dirt floor one storey above. Some 200 additional people who could not squeeze into the nightly meetings stood outside the building's windows and entrances, straining to hear the inspirational programs of singing, drama, testimonies, and Bible teaching — all tied together by video.

Celebrating God in their lives

Most of the participants were under the age of 30 and came from Cairo and the surrounding region. Some, though, travelled from as far away as the Mediterranean coastal city of Alexandria, a two-hour train trip to the north. Invitations were extended not just to those familiar with TWR. As visitation teams fanned out throughout the area contacting TWR listeners, they also encouraged church people to attend whom they met along the way and believed might enjoy the multi-dimensional program.

Attendees came not only to

hear more about the life-changing ministry of TWR in Egypt and elsewhere in the Middle East, but also to celebrate what God is doing in their personal lives. They also came to commit themselves anew to serving Jesus Christ in a part of the world where Christians are a distinct minority. When invited by the main speaker to commit their lives to Jesus Christ, 97 people indicated decisions to follow him for the first time.

Organizers limited Harvest '97 to three days and planned it earlier in the week to not conflict with an international soccer match in Cairo involving Egypt's popular youth team.

"It was critical for us as [radio] producers to get out of our studios and meet face-to-face among the people who listen to us," explained Rev. Reda Adly, who in addition to his pastoral duties at the Cairo church where Harvest '97 was held, produces programs for TWR. "We are not superstars, just ordinary people who love Jesus Christ."

"It was also important for the listeners to discover that they are not alone, that they are not isolated, but that they could fellowship with other Christian believers and realize that we are strong as we stand together," Adly added.

Trans World Radio has been broadcasting the Good News of Jesus Christ to the Middle East since 1960. Powerful transmit-

ters in several strategic locations beam programs to the Middle East and North Africa in the Arabic and Berber languages. Also, programs are broadcast in the Farsi and Kurdish languages to other countries where evangelistic activities are illegal.

Radio the key

"Radio is the key tool and the most effective way to reach people in the Middle East, even more than television, and I'm involved in both radio and TV,"

said Mounir Faragalla, who produces three programs for TWR and who directs the ministry of Campus Crusade for Christ in Egypt. "Radio reaches people in the privacy of their home, free from fear. Through radio, you can whisper into a person's heart and mind the truths of Scripture and the Gospel."

Integral to the broadcasts is a spirit of co-operation and volunteerism. Local churches and other Christian ministries are in-

creasingly teaming with TWR to not only produce programs but also to assist directly in encouraging, nurturing, training and equipping those listeners who request further discipleship help.

TWR's global impact extends beyond the Middle East to more than 160 countries around the world. Over 1,200 hours of Gospel programming are broadcast in more than 130 languages from 12 primary transmitting sites and by satellite.

Local Siberian authorities 'disestablish' Lutheran mission

Russian religion law enforced early

TOUIM, Khakassia (Keston) — The Evangelical Lutheran Mission of Khakassia (ELMK) has been at work in this Russian republic for two years. Yet on Sept. 30, Rev. Pavel Zayakin, ELMK director, received an official letter from the Khakassian authorities declaring that the registration of the Evangelical Lutheran Mission has been cancelled in accordance with the new "Law on Freedom of Conscience and Religious Organizations" which was recently passed by the Russian government.

The revocation of the ELMK's registration means that

the ELMK will no longer be able to own property, to legally conduct evangelistic efforts, to draft official documents, or to sign contracts and agreements.

The staff of the mission currently consists of four. Their efforts have consisted so far in conducting educational programs among children and teenagers, organizing adult Bible study groups, and distributing humanitarian aid to the poor.

Lutherans there for 420 years

ELM was registered as an independent mission on June 14, 1996. Zayakin concludes: "The

makers of this law, drafted by a joint group of communists and Orthodox Church leaders, said that it was enacted in order to curtail the activity of sects and cults. Since Lutheranism has existed in Russia for more than 420 years, we didn't think that the law would have been directed against our mission. Obviously, we will have to go to court with Khakassian authorities, although that will certainly be very problematic in a region such as Khakassia."

The ELMK staff asks Christians everywhere to pray for the mission in Khakassia. Help may also be provided by petitioning the Russian government through all appropriate channels.

Church

Evangelical church attacked in northern Iraq

Pastor forced into hiding

Barbara G. Baker

LOS ANGELES, (Compass) — An evangelical church under construction in the northern Iraqi city of Dohuk was attacked and damaged in mid-September by a mob of Muslims throwing stones. After the attack, four armed men came back and threatened to kill the Iraqi pastor if he did not "leave Kurdistan immediately." They vowed to bomb the church with rocket-propelled grenades if it dared to open again.

Pastor Yusef Matti was forced to close down his church and go into hiding with his family after the September 18 attack against Grace Evangelical Church. With his wife and three children, Matti had lived on the ground floor of the partially completed church.

The attackers reportedly broke out all of the windows and attempted to storm the family living quarters when Matti left his home to call the police. His children, particularly his young son who saw one of his own schoolmates among the rioters, were described by a Dohuk source as "deeply traumatized."

Two days later, Dohuk police chief Ahmed Nazar informed Matti that local authorities could offer him no protection, and urged him to leave the region. Threats were also made against an expatriate closely associated with Matti and working for a U.N.-sanctioned relief organization in Dohuk.

The latest attack came five months after a Kurdish Christian was shot to death by an unknown assailant in one of three Christian bookstores operating under official permits from the KDP government. Mansour Hussein Sifer, 43, was murdered in the KDP regional capital of Arbil on April 21. The bookshop outlets are all managed by Matti.

Bishop complains

An Iraqi of Syriac Christian background, Matti moved to Dohuk from the city of Kirkuk the year after the Gulf War. As the only Protestant pastor in northern Iraq, he saw his small Dohuk congregation grow to more than 100.

In March 1996, the Dohuk governor authorized Matti to establish an evangelical church in Dohuk. However, in the following months Chaldean (Eastern Rite) Catholic Bishop Hanna

Qulu registered an official complaint against Matti and his church, demanding that the government close it down and force Matti to leave the region. There are some 3,000 ethnic Chaldeans among northern Iraq's 3.4 million Kurds.

"There is the perception that Bishop Qulu's objections have allowed the Muslims to feel that they could attack Grace Evangelical Church verbally and threaten violence against the church and its pastor," noted one of a sheaf of protest letters sent this week to the Apostolic Nuncio to Washington, Archbishop Augustino Cacciavillan. Appeals have also been initiated in the Vatican to "resolve misunderstandings" with the Chaldean bishop.

Still hiding

Shortly after construction began on the church's second-story sanctuary last fall, local Muslims rallied against the church, persuading authorities to put the project on indefinite hold. Muslim leaders reportedly based their protests to KDP officials on the premise that it was inappropriate for a church to be built on property owned by Muslims.

So within a few months, the church raised funds to purchase the plot for which they already had a long-term lease, and in early September the Building Permits Department of the Dohuk Governorate re-issued permission for the church to resume construction. But less than 48 hours after work began on the building again, the mob attacked.

The damaged church property remains closed and under guard, and Matti and his family have gone into hiding. The Christian FM radio station licensed to Matti by the KDP government continues to broadcast six hours every day from Dohuk.

Impartial wisdom

"But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial..." (James 3:17).

I sat with a man recently whose mother is one of the most impartial people on earth. That doesn't make her a saint, though. The man wept as he told how his mother had treated each of her children in an equally rotten manner.

One after another she had driven them away. They moved to other places just to escape her tirades at their tragic worthlessness. Even now, every time their sense of duty forces them to return to celebrate her birthday or some other holiday, the mother only adds to their guilt by caustically reminding each about how they have all abandoned her.

Weary

I admire the man. On the basis of his Christian faith he has chosen to remain closest to his mother, and to care for her both because she is his mother and because there is no one else left that she has not sadistically prodded away with goads of lacerating venom. The man, in his partiality, is more a saint than his mother, in her impartiality.

But that's the key to the wisdom James talks about. The wisdom of heaven, impartial as it is, is based upon the premise that *each* person is special, *each* person is unique, *each* person is worthy of "partial" love.

C.S. Lewis described it well. He said that there are two ways to be impartial in our relationships with others. The first was by reducing each one we meet to the lowest common denominator, and disdaining them all equally. His example was the prison. In jail each inmate is the same, each is treated "impartially": names are replaced with numbers; clothing for all is identical; living quarters are reduced to exactly the same size for each person; even the schedule of the day is harmonized until none is given special privileges over another. Impartiality rules!

Worthy

The second way of impartiality, said Lewis, was that of individualized esteem. Here the goal is not to treat each person equally, but to treat each person uniquely with a focus on caring. In illustrating his point, Lewis said that he was upset with the way that some of his

Chapter & Verse



● Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

friends invited their children to call them, as parents, by their first names. While he understood their motives, he feared the outcome.

Their goal in this democratizing of the family was to insure the equality of each person. "If we all call each other by our first names," they said, "we will all be equals!" The parents were attempting to teach their children, from early on, that no person truly holds a higher value in society than does anyone else.

Yet, said Lewis, the result of such social conditioning is far worse than its benefit. The beauty of family life is found precisely in the inequalities present. In a family we learn that persons are not to be loved "equally," but "uniquely."

A wife does not love her husband because he is just one of the crowd that hangs about. Nor does a father treat one child completely the same as any other child. True love discriminates. Any parent who tries to love all the children in exactly the same way becomes frustrated to the point of incompetence. It is in the family that we learn to esteem each person greatly *not* because each is another cloned pea in a pod, but because each is unique and different.

Wise

In this lies the secret of impartial wisdom. A person who cares with an impartial love does not look at all persons the same. Rather, a person who cares impartially begins with the assumption that each person is different, and each person is worthy of individual love.

When my grandmother died, testimonies poured in from everywhere: "She was a great woman!" "We always respected her!" "She never played favorites!" "She always cared about me!" My grandmother was a wise woman. She didn't treat every person in exactly the same way. She treated each person in a special way. It was the grace of her "partial" attitude toward each that made her exceptionally impartial.

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

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Feature

Christian Reformed campus ministry deserves better

Very few members of the Christian Reformed Church realize the uniqueness and worth of a certain ministry their churches engage in. We are talking about campus ministry. When one talks with people connected to Inter-Varsity or other Christians on university campuses, one can hear some very positive and complimentary comments about the contributions made by CRC campus ministers. But attend a Christian Reformed Church or a classis meeting, and you are overwhelmed by the silence or ignorance that surrounds the topic of campus ministry.

It's a wonder that this ministry is still as strong as it is. For years, Home Missions very much neglected this form of outreach. Some Classes have, at times, contemplated getting rid of this "unproductive" expense. According to one campus minister, delegates to his classis seldom ask questions or even read the campus minister's report.

A complaint one sometimes hears is that the ministry does not do enough for CRC students attending secular universities. To that McMaster University CRC campus minister Aren Geisterfer replies: "The churches on the whole do not pass on the names of CRC students. And many CRC students (and students from many other churches) use the experience of the secular university to break with the church. They are very much involved in the youth culture, its music and films, and don't want to be restrained by church demands."

It's not surprising that the average church member knows little about this outreach. It takes place at secular universities which few frequent. Campus ministers are not considered "real" ministers because they don't have congregations, they are seldom asked to preach and they don't baptize and marry our children very often.

Yet the secular university is an excellent mission field for ministers with a Reformed perspective. We have asked some students to tell us about the CRC campus ministry. We also draw attention to the appointment of Rev. Bill Van Groningen (see story below) as a positive step into the right direction: setting forth the claims of Christ on the lives of university students and professors, and on the formation of their thinking.

EDITOR.

CRC campus ministry enters a bold new day

Years of 'wandering in the desert' have ended?

Bert Witvoet

KINGSTON, Ont. — Willis D. (Bill) Van Groningen has been appointed director of Christian Reformed Campus Ministries for North America. The fact that the CRC has thought it necessary to give more leadership in the area of campus ministry, according to Van Groningen, signals "a bright, bold new day" — increased commitment of the Christian Reformed Church for a university ministry.

Van Groningen has been CRC campus minister at Queen's University for the past 15 years, but since his new appointment, his workload there has been reduced by 75 per cent. Gary Miedema, a doctoral student in Canadian religious history is interning and assuming most of Van Groningen's work on the Queen's campus.

CRC strengths

Van Groningen says CRC campus ministry is a unique form of ministry. In distinction from other religious leaders on university campuses, "our representatives are not called chaplains by us but campus ministers," he says. He associates "chaplains" with pastoral care to

individuals and "ministers" with service to the whole university setting, including students, professors and curriculum.

Van Groningen notes that CRC campus ministers quickly become leaders among their chaplaincy peers for two reasons: few other churches are as committed to campus ministry as is the Christian Reformed Church; and, because of the Reformed tradition, CRC university chaplains have more academic training and can offer greater theological and philosophical depth than most chaplains.

Biblical perspective

This leadership role is confirmed by Larry Offner, regional director for Inter-Varsity Christian Fellowship in Richmond Hill, Ont. At the time that this reporter contacted him, he was just about to send out a letter of thanks to three CRC campus ministers who took a leading part in the recent Campus in the Woods conference, the annual retreat for Inter-Varsity workers. Offner singled out Bill Van Groningen, Brian Walsh and Michael Veenema, thanking them for the biblical perspective they bring to the work among

University of Western Ontario.)

Van Groningen was the keynote speaker at the recent retreat. Veenema had given devotional/spiritual encouragement. Walsh has been asked for input into a province-wide pamphlet Inter-Varsity hopes to distribute.

A vulnerable ministry

CRC campus ministries has ministers on nine campuses in Canada, and on more than a dozen in the U.S., according to Rev. Edson (Bill) Lewis, who's been leading the Christian Reformed Campus Ministry Association (CRCMA), an advocacy group for campus ministry. No one is more delighted at Van Groningen's appointment than Lewis.

"We saw the handwriting on the wall," he says from his Columbus, Ohio, home. "Campus ministry was so vulnerable to local whim."

"There used to be more campus ministers before 1991, the year the Board of Home Missions moved from direct sponsorship of campus ministers to 'grant funding,'" says Lewis. "Some five or six campus ministries died because local churches or classes did not pick up the ball."

In the years that followed, Lewis and company functioned as "an irritant," he says, as they tried to shake up the CRC bureaucracy. He explains that

CRC headquarters in Grand Rapids did not really know what to do with campus ministry and offered very little in terms of organizational stability and promotion.

One could expect that the denomination's Pastoral Ministries, which oversees all institu-

Few other churches are as committed to campus ministry as is the Christian Reformed Church.

tional chaplaincies — prison, health care, the military — would have taken campus ministries under its wings. But it didn't, since the institutional chaplaincies it oversees are government-sponsored and need no funding from the church.

Besides, institutional chaplains engage mostly in individual pastoral care or counseling. "Counseling is not the primary task of campus ministers," says Lewis. Being a witness for Jesus Christ to an academic community is," he adds. For that reason it definitely belongs under Home Missions.

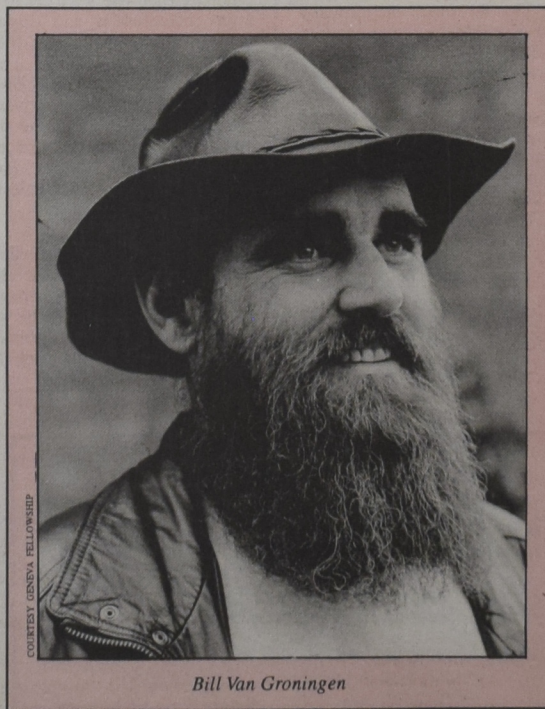
Compromise solution

But Home Missions didn't really know what to do with campus ministries, either, because it is focussed on church development and growth, says Lewis. At CRCMA's urgings, CRC executive director of ministries Peter Borgdorff agreed to establish a taskforce in 1994 to study the matter. Its report (June 1995) recommended that a campus ministry department be established under Home Missions. Home Missions did not want that, but agreed to a compromise.

A director of campus ministries would be appointed who has the status of a regional home missionary and is, like regional home missionaries, accountable to Home Mission's executive director John A. Rozeboom. Willis Van Groningen is that director.

Lewis has much praise for the Canadian wing of campus ministries. "I commend the people in Ontario for their vision," he says. "If we did not have Ontario, I wouldn't know where we would be."

He hopes that new campus ministries will be opened now that the ministry is going to receive more guidance and stimulation. The current Home Missions financial grant to campus ministries is \$290,000.



Bill Van Groningen

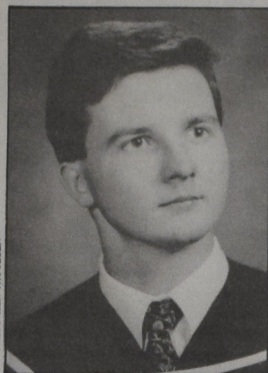
COURTESY: GENEVA FELLOWSHIP

Kingston campus ministry: Geneva House as template

Ken Jacobsen

I want to express my deep gratitude for the ministry of Geneva House (the CRC campus ministry) at Queen's University, and in particular the work of Dr. Bill Van Groningen.

Having recently defended my doctoral dissertation, I have had the opportunity to reflect on my graduate school experience. My involvement with Geneva House was formative and vital, perhaps the most meaningful spiritual nurture I received during my time in Kingston. The impact of Geneva House on my personal values and vocational orientation has been powerful and permanent.



COURTESY KEN JACOBSEN

Ken Jacobsen

Persistent challenge

Through its graduate-student Bible studies and symposia, I experienced not only warm Christian fellowship but the persistent challenge to integrate faith and scholarship. Geneva House modelled for me, to a greater degree than I have observed before or since, this integrative ideal.

It is the rarest of campus ministries: a community which balances intellectual rigor with faithful Christian witness, encouraging students to be engaged in transforming the uni-

versity from within rather than withdrawing into the "cocoon" of a Christian subculture.

As I pursue an academic vocation, I continually refer to the Geneva House ministry as a template for the kind of work I would like to do in the university. In fact, I am currently leading a discussion group modelled on the "recreational theology" concept practised at Geneva.

Dr. Bill Van Groningen is one of the most gifted, versatile and disciplined ministers I have ever met. From my first year at Queen's Bill has challenged me to "dig deeper" in my under-

standing of the Scriptures and to respond heartily to the call of God on my life. He has a pastor's heart, and I am deeply grateful for his warm friendship, his humor, and his keen, prophetic insight.

Having been raised in the Pentecostal tradition, I have been touched by the spirit of generosity, openness and respect with which Bill conducts his ministry, interacting with students of many denominational backgrounds and degrees of Christian commitment. He has encouraged me, through his own example, to pursue truth with an open and questioning, yet prayerful and humble mind.

In short, the ministry of Geneva House is, in my experience, tremendously effective. I would urge your constituents to recognize its value through their continued financial and spiritual support.

I am just one of numerous students whose lives have been permanently affected by this work of God; I pray that its vital ministries will continue to thrive and grow.

Dr. Ken Jacobsen is a lecturer at Sir Wilfred Grenfell College, Memorial University of Newfoundland, Corner Brook, Newfoundland.

London CRC campus ministry: nurturing an integrated faith

Johan Kers

LONDON, Ont. — We live in an age in which public universities have abandoned their Christian heritage. On campuses Christianity has been reduced to a naive belief system which limits the academic pursuit of truth. As a result, it can be very difficult for Christian students to assimilate into the university environment.

Christian students have the demanding task of sifting through masses of information and ideas they have been taught in order to decipher and maintain a Christian perspective in their respective disciplines.

In this setting the London campus ministry of the Christian Reformed Church ministers to students. Christian students at the University of Western Ontario and Fanshawe College are very dependent on Christian campus ministries for personal support and encouragement.

The CRC campus ministry is actively working to meet the needs of students. Chaplain Rev.

Michael Veenema is involved in a wide variety of ministries, including co-ordinating and leading student groups, individually counselling students, and promoting Christianity on the campus at large.

Cornerstone Student Fellowship, primarily composed of undergraduate students, sustains an environment in which Christian students are able to meet with fellow believers, study relevant issues and persevere together in their daily Christian lives.

Cornerstone serves as a place of Christian dialogue that is unavailable during class. This ministry is especially important socially for first-year students, who are able to meet Christian friends as they struggle to make the transition to university life.

Integration

The Graduate Christian Student Fellowship, still in its infancy, promotes Christian scholarship and thinking among graduate and professional program students. Graduate students,

facing different challenges than undergraduates, can be encouraged to actively engage their faith while doing their research.

The stark contrast between the university environment and the beliefs and traditions of Christian students illuminates the importance of integrating faith and learning.

The personal responsibility of integrating faith and learning at public universities may mold Christian students with a more acute understanding of the importance and value of a Reformed Christian faith.

The London CRC campus ministry has a unique and crucial role: providing encouragement, instruction and a sense of community for Christian students. In an age of compromise, it continues to promote enthusiasm for the Reformed tradition as students strive to equip themselves for Kingdom service.

John Kers is doing research in plant pathology with Agriculture and Agri-Food Canada at the University of Western Ontario in London, Ont.

Guelph campus ministry: God is there

Tina Farquharson

GUELPH, Ont. — On Sept. 2, the University of Guelph campus buzzed with excitement for the start of a new academic year. The day I moved in, the residence staff were busy organizing fun activities for the new students. As a returning student, I watched Sean, a new student who lives in the room next to me, return to his room several times huffing and puffing. He would change clothes and head off to another event.

But, it wasn't all just fun and games. Sean was ushered about the campus so that he could become acquainted with it. He attended his first classes on Thursday and Friday, and along with the rest of the new students in the College of Social Sciences, was introduced to the Dean, and academic and program counsellors. He also met a few of his professors before he started classes with them.

Sean told me that he attended workshops on time/stress management, essay writing and effective studying. He was impressed with the support offered to him. He was given social and health advice as well as academic orientation.

The pursuit of truth

I was able to share with Sean the work of CRC campus ministry. Sean has never given Christianity a serious thought. I told him that regardless of where he is in his journey, the campus ministry is here to assist him in his pursuit of independence and critical thinking. The mission statement of the University of Guelph declares that "its core value is the pursuit of truth."

Sean is now a part of this pursuit. This mission statement coincides with Donald Shockley's perspective in his book *Campus Ministry: The Church Beyond Itself*, when he states: "That the universe is God's creation is one of the fundamental doctrines of biblical faith which is especially important for campus ministry.... As Creator, God is the Author of all truth; to affirm the doctrine of creation is to endorse the primary enterprise of higher education, which is to discover and communicate truth" (pp. 58-59).

Parents often worry that their child will change from their ways once influenced by the secular institution, fearing that the "truth" their children are exposed to is not the same truth of their Christian faith. Although not all change is positive, to grow is to change, and growth is an inevitable part of the package that comes with university. A university education is more than what we learn from a textbook.

An integral ministry

Where does campus ministry fit into this package? Is its purpose to bring God into the university? No!

Shockley explains that campus ministers do not bring the grace of God into the university from the outside, but by the power of the Holy Spirit, God is ever present. Shockley describes the role of campus ministry as being "to affirm that the grace of God is potentially present in the depth dimension of all human relationships, including those which exist amongst faculty, students, staff, administrators and trustees.... As such, we become agents of grace" (p. 66).

My experience with CRC campus ministry is of a place to go when I need someone to pray with, to confide in and to talk about where science fits into my relationship with God. It's having a role model or a big brother/sister to look up to, as many students are at a very influential stage in their lives.

Campus ministry needs to be recognized as an integral and important portion in the education and growth of the students, as there are some misinformed claims that campus ministry is not "real" ministry. Campus ministers are not here to stamp on the administration's toes, or to pressure students to adopt the beliefs that the ministers themselves own.

They cannot protect students from the influences of the secular institution which may challenge the student's faith.

They can, however, walk with them in their journey towards understanding, maturity and decision-making, and explore how it all fits into their lives as disciples of Christ.

Tina Farquharson is a fourth year student at the University of Guelph who is majoring in family studies.

Feature

If only the Holy Spirit's flames would erupt there

The following is a translated excerpt from a Dutch interview with Rev. H.J. Hegger, a Dutch Catholic priest who turned Protestant in 1947. To many older readers of CC Hegger is known as the author of *Moeder ik klaag u aan* (Mother [meaning the Catholic Church], I Accuse You). In the meantime, Hegger has turned 81 and says that the way the Catholic Church is today, he would not need to break with her, although he does not feel that he can return.

Agnes Amelink

Christ and the human self-adoration are the two red threads in our conversation with Hegger. Whenever he talks about "Christ alone," his voice changes. It begins to drag and reveal a longing....

"Faith in Christ out of grace may now be fully preached in the Catholic Church. That used to be quite different. The way the Catholic Church is now, I would not need to step out of it."

"I have an inclination towards mysticism," says Hegger. The Bible is a mystic book. Originally I was of the opinion that this thought was a remnant of Roman Catholicism in me, but it is truly biblical. The great rediscovery of Protestantism rightly was: God with us, through grace alone. But what they neglected was: God *within* us through Christ. For that reason Protestants have so little to offer, for example, to Buddhism and New Age.

"Of course, orthodox Protestants know about experience. But they get stuck too much in 'How can I come to the certainty of faith?' ...It's all about brokenness before God's face. But they never get to the point of entering into God."

Hegger can't quite find himself in the evangelical emphasis on experience either. "There it's not a matter of losing oneself. The complete absorption is missing. There is a pressure for deeds. But shouldn't the real mysticism be: Let God come over you?"

Hegger's longing for Christ is real: "It's the taking in of pure love that we all long for." But there is a flipside to that. "Egoism constantly blows through the cracks. If you ever want to be released from yourself, you have to let God do it." It's his daily struggle, the battle with his own "I".

Despite a method of self-emptying which he himself devised and has followed for 47 years, and about which he talks eagerly, he realizes that in this dispensation we won't get very far....

Hegger is known best for his battle against the Catholic

Church. He published piles of brochures and books to show how faulty the Pope was, how wrong the Pope's claim to infallibility, the veneration of saints in general and of Mary in particular, the confession and the Catholic view of the sacraments. His activities were taken over by the organization *In de rechte straat*, which was supported especially by orthodox Protestants.

Yet, the strict former priest has changed, has become milder. In the meantime, he sees the faults of the Protestant churches as sharply as those of the Catholic Church before that. He rewrote his conversion story *Mijn weg naar het licht* (My Way to the Light) in 1984, and added nuances to his earlier declarations....

"Much has changed in the Catholic Church," says Hegger, "and that makes me exceedingly happy. You can clearly hear biblical sounds, as, for example, from a priest in Mexico, who some time ago was quoted in a Catholic charismatic magazine. He pointed out that the greatest danger of liberation theology is not its Marxism, but its trust in human works and the fact that Jesus is being reduced to an example of redemption instead of the cause of redemption."

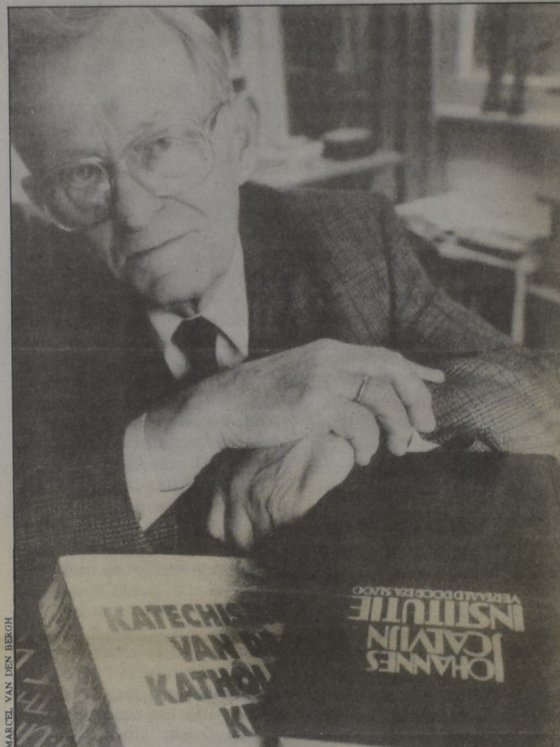
Can't go back

"Faith in Christ out of grace may now be fully preached in the Catholic Church. That used to be quite different. The way the Catholic Church is now, I would not need to step out of it."

"Why don't I return then? No, that would not be possible. Too much has happened. And besides, there still is much that is fundamentally wrong."

"Take the veneration of Mary, for example. That would not be so bad if it did not lead away from Christ. When I had a breakdown in the beginning of the '40s, I also cried out, 'Mary, place your mother hands on my head.' It's the primitive cry of the human being who cries for his mother. But the Bible opposes this religious need."

"Take the Pope," he says with greater fierceness. "He [has] said that Jesus did his first miracle at the wedding in Cana at the insistence of Mary. Jesus, the Son of God, who does the will of his Father in heaven? No, no, [says the Pope,] his mother pushed him.... What remains of



Rev. H.J. Hegger

the glory of Christ if the miracle depends on Mary?"

His mildness has increased, Hegger explains, but then especially over against Catholic believers as persons. "I appreciate this Pope as a human being. But what I abhor is the Catholic system. It's a collective, impersonal power that shoves itself over the gospel. It keeps people in fear. Christianity thus becomes an ideology, and ideology enslaves. And Christ sets free!"

His tones change. "What's important for me is the freedom of the children of God. Do you know the story of the Great Inquisitor in *The Brothers Karamazov*? Jesus shows himself in the streets of Sevilla, when the stakes roar. People recognize him at once, as does the 90-year-old cardinal, the Great Inquisitor. He takes Jesus captive."

"In the monologue which the cardinal carries out against his prisoner at night is his greatest reproach: 'You want to give freedom to humanity. You give them too great a value. They can't take that. The church has taken over your task, so don't get involved, please. Tomorrow

I will get rid of you on the stake, and the people will help.'

"Jesus hears all of this silently. Then he leaves and places a farewell kiss on the Great Inquisitor's bloodless lips."

"That's Jesus. He gives such great value to people, that they don't need any pressure from the top — popes, synods. In that freedom everything blossoms and all threats, brakes and clamp-downs fall away."

Fanning the Spirit's flame

Hegger's criticism is prophetically sharp, but hopeful expectations gain the upperhand with this diminutive preacher. That's why he wants a confession of guilt [from the Catholic Church?], that's why he is driven to work on books, essays and articles. "Fires are smoldering everywhere," says Hegger. They can suddenly break out. He criticizes the churches for quarreling too much with each other. If only the Holy Spirit's flames would erupt in the churches, then people's souls would not die of spiritual hunger.



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Feature

The Catholic Church on justification by faith

Some Reformed readers may be surprised by the following, which are excerpts from the section of the current Catechism of the Catholic Church (1994 English translation) called "Life in Christ." The catechism is organized in numbered paragraphs. (Subheads are ours, except 'In brief'.)



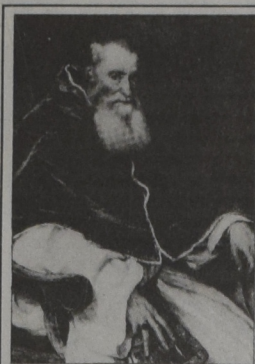
Grace allows a response to God's call

1996: "Our justification comes from the grace of God. Grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life. (cf. John 1:12-18; 17:3; Rom. 8:14-17; 2 Peter 1:3-4)."



Cannot rely on works or feelings

2005: "Since it belongs to the supernatural order, grace escapes our experience and cannot be known except by faith. We cannot therefore rely on our feelings or our works to conclude that we are justified and saved (cf. Council of Trent [1547]: DS 1533-1534). However, according to the Lord's words — "Thus you will know them by their fruits" (Matt. 7:20) — a reflection on God's blessings in our life and in the lives of the saints offers us a guarantee that grace is at work in us and spurs us on to an ever



Pope Paul III (1534-1549) took the criticism of the "protestants" more seriously than did his predecessor Leo X, with whom Luther battled. Paul III convened the Council of Trent (1545-1563) — part of the "Counter Reformation" which tried to reform abuses and set out church teachings. Paul III also formally approved the Society of Jesus (the Jesuits), which had been founded in 1534 by Ignatius Loyola.

greater faith and an attitude of trustful poverty."

"A pleasing illustration of this attitude is found in the reply of St. Joan of Arc to a question posed as a trap by her ecclesiastical judges: 'Asked if she knew that she was in God's grace, she replied: 'If I am not, may it please God to put me into it; if I am, may it please God to keep me there' (Acts of the trial of St. Joan of Arc).



Good works dues to God's grace

2008: "The merit of man before God in the Christian life arises from the fact that God has freely chosen to associate man with the work of his grace. The fatherly action of God is first on his own initiative, and then follows man's free acting through his collaboration, so that the merit of good works is to be attributed in the first place to the grace of God, then to the faithful. Man's merit, moreover, itself is due to God, for his good actions proceed in Christ, from the predispositions and assistance given by the Holy Spirit."

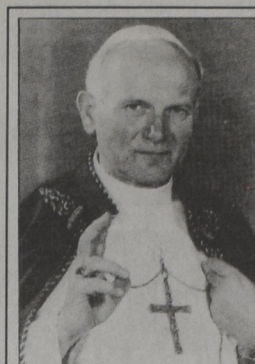


'In Brief'

Excerpts from a summary of the teachings about "Life in Christ":

2017: "The grace of the Holy Spirit confers upon us the righteousness of God. Uniting us by faith and Baptism to the Passion and Resurrection of Christ, the Spirit makes us share in his life."

2018: "Like conversion, justification has two aspects. Moved by grace, man turns toward God and away from sin, and so accepts forgiveness and righteousness from on high."



Pope John Paul II has gained respect from Protestants as well as Catholics worldwide for his obvious personal piety, integrity, and courage to speak out about moral and human rights abuses. The new Catholic catechism, which was initiated by John Paul at the 20th anniversary of the end of Vatican II is the first to come along in many years.

2019: "Justification includes the remission of sins, sanctification, and the renewal of the inner man."

2020: "Justification has been merited for us by the Passion of Christ. It is granted us through Baptism. It conforms us to the righteousness of God, who justifies us. It has for its goal the glory of God and of Christ, and the gift of eternal life. It is the most excellent work of God's mercy."

2021: "Grace is the help God gives us to respond to our voca-

tion of becoming his adopted sons. It introduces us into the intimacy of the Trinitarian life."

2022: "The divine initiative in the work of grace precedes, prepares, and elicits the free response of man. Grace responds to the deepest yearnings of human freedom, calls freedom to cooperate with it, and perfects freedom."

2023: "Sanctifying grace is the gratuitous gift of his life that God makes to us; it is infused by the Holy Spirit into the soul to heal it of sin and to sanctify it."

2024: "Sanctifying grace makes us 'pleasing to God.' Charism, special graces of the Holy Spirit, are oriented to sanctifying grace and are intended for the common good of the Church. God also acts through many actual graces, to be distinguished from habitual grace which is permanent in us."

2025: "We can have merit in God's sight only because of God's free plan to associate man with the work of his grace. Merit is to be ascribed in the first place to the grace of God, and secondly to man's collaboration. Man's merit is due to God."

2029: "'If any man would come after me, let him deny himself and take up his cross and follow me' (Matt. 16:24)."



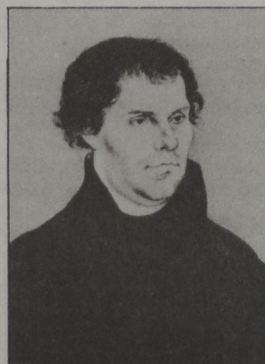
Lutherans on faith and works

"The place of works in the Christian life has always sparked discussion. We are rightly adamant when we say that we are not saved by works, but by God's grace alone. But we are not quite as comfortable when Paul's letter to the Ephesians tells us that our response to the new life in Christ is to "do good works, which God prepared in advance for us to do" (Eph. 2:10).

We are equally intense in our defence of the truth of Scripture.

In Paul's second letter to Timothy we can feel secure with the affirmation in Chapter 3 vs. 16 that "all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness..."

But we can't stop there. The continuation of the sentence is



Martin Luther: detail of an oil portrait (1526) by Lucas Cranach.

how we respond to God's Word "...so that the man of God may be thoroughly equipped for

every good work."

James states it simply. "Faith by itself, unless accompanied by action, is dead" (James 2:17).

Ian Adams *The Canadian Lutheran*, October 1997



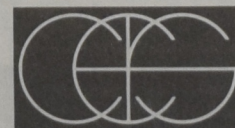
The church has always tried to hold [meeting spiritual needs and meeting physical needs] in balance. We do not want the gospel confused with a sentimental helpfulness which becomes a social gospel or with a cruel orthodoxy which disregards the needs of real people and only cares for the preservation of its truth....

Without the proclamation of the Name of God, social ministry becomes an empty altruism which cannot be distinguished

from the work of any other philanthropic organization. Without demonstrating a care for people in need, the Gospel loses its appeal as a living wit-

ness to a loving God. It becomes empty words without a living, acting content.

Leonard Harms, *The Canadian Lutheran*, October 1997



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News

MCC voices support for Lubicon friends

WINNIPEG (MCCC) — MCC Canada's native concerns advisory committee recently sent a letter of support to a citizens group taken to court for organizing a consumer boycott against a paper company intending to log on disputed native land.

The Toronto-based group, called Friends of the Lubicon (FOL), has organized a successful boycott against goods made by Daishowa Inc., a Japanese-owned paper products firm. MCC has long supported the Lubicon's struggle for recognition and the claim on the

resource-rich land where they live in northern Alberta. MCC Canada currently has two development workers in the community.

"FOL seeks a commitment from Daishowa not to log on the land in dispute until a land settlement is negotiated between

the Lubicon Nation and the Alberta and Canadian governments," says one of the MCC workers, Dean Denner, in a recent report.

Denner was invited by the chief of the Lubicon to attend the court case. Denner says he was honored to be asked to go

and spent nine days in September attending the trial in support of FOL.

"I am struck by the incongruity of the language in the courtroom," said Denner. "Daishowa talks about money, FOL about the survival of a boreal forest nation.

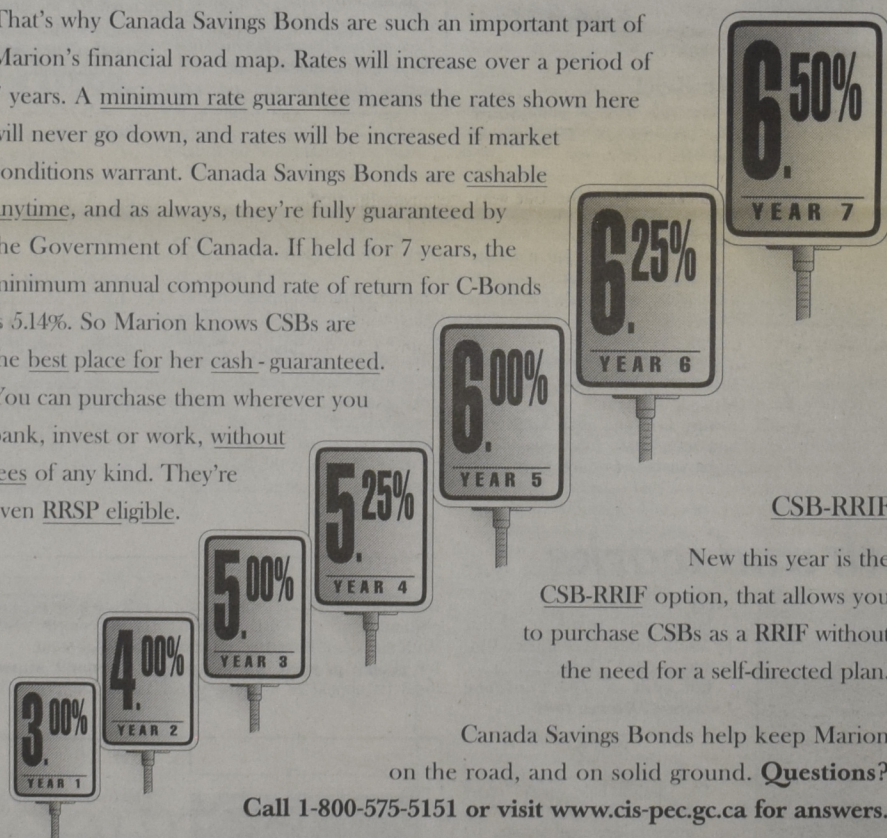
"I observe an additional incongruity as well. The language of the courtroom is assertive, divisive and confrontational. The language and people of the Lubicon Nation are not.

"Mostly I am struck by how we, the society with economic and military power, continue to consume oil and gas and trees in a way that destroys the land and people of a tiny nation that has in no way ever threatened us."



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Salem gives up on leasing project in Brampton

C.C. Staff

HAMILTON, Ont. — Salem Christian Mental Health Association has decided to terminate plans for the development in Brampton, Ont., of King's Terrace, a Christian adult life-lease project. Sales of available suites did not develop as anticipated.

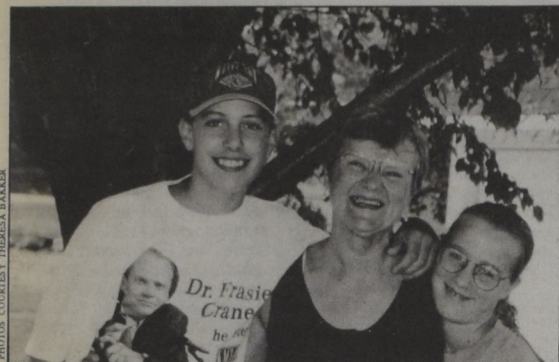
Over the summer an attempt was made to convert the King's Terrace Life concept into rental accommodation for an initial five years, with a life-lease purchase option to follow. However, mortgage funds originally made available evaporated with the corporate take over of a lender by another financial institution.

In the meantime, Holland Christian Homes expressed a renewed interest in purchasing the entire five-acre suite located on McLaughlin Road and Kingnoll Drive, immediately to the south of the Holland Christian Homes facilities in Brampton. Increased demand for available space both for apartments and extended care caused Holland Christian Homes to re-evaluate its plans for the future.

After reviewing the new offer as well as the limited marketing success of King's Terrace, Salem's board of directors decided to accept the purchase offer from Holland Christian Homes. The sale of the property to Holland Christian Homes was deemed in keeping with Salem's aspirations to utilize the property within the Christian community.

Feature

Grandma goes to Canada's Wonderland



"I was with my grandkids — I wasn't about to stand on the sideline and let them have their thrills without me."

Theresa Bakker

The program you receive at the gate says it all: "Heart thumpin'... Adrenaline pumpin'... Hair raisin'...." Yes, that's how my granddaughters age 13 and 14 would describe it! I, their grandmother, would have to agree.

Every year, I get asked the same question, "Gram, will you take us to Canada's Wonderland?" And, every year, I give the same answer, "Let's go!"

It usually isn't a great sacrifice for me. It's a day when I have my precious grandkids all to myself.

Even the preparation is fun. Packing the cooler with wholesome nutritious foods, and sprinkling it with "junk food." Getting the tickets. The price? Anyone under the age of 6 — \$17.95, those over — \$29.95. Wow! Almost 100 bucks for three tickets!

We left the house at 7:30 a.m. A thermos of coffee does wonders in a car. Before we got to the park, I made three recommendations, however:

1. We stay together all day.
2. If one does get lost, we all head back to the car.
3. We take each other's desires into consideration and enjoy activities that are not *our* choice. And I told my girls, I would go on any of the rides *once*!

The park opened at 10 a.m. No, my granddaughters didn't want to watch the killer whale or dolphin shows. Nor did they want to go on the gentle rides. They wanted to go to Wilde Beast, on the Bat, on the Vortex, on the Thunder Run, on the Jet Scream, on Top Gun. They wanted to get soaked on the White Water Canyon, on the Timberwolf Fall, on Days of Thunder.

After some ferocious rides, my grandgirls would look up to me and ask, "How was it Gram?" And, I would reply with one simple word, "wild!"

The ultimate ride was to be the "Drop Zone." It's like the CN Tower — a tall thin structure, pointing to the sky. This tower has seats attached to the outside wall. People are strapped into them and with an agonizing slowness they are lifted to the very top. There they sit for about 30 seconds, and then the passengers are dropped with one horrendous speed.

The girls wanted to go on that ride. I didn't, but I wasn't about to tell them why. We stood in line for about 3/4 of an hour. All this time I decided to concentrate on the people around me, rather than on the ride.

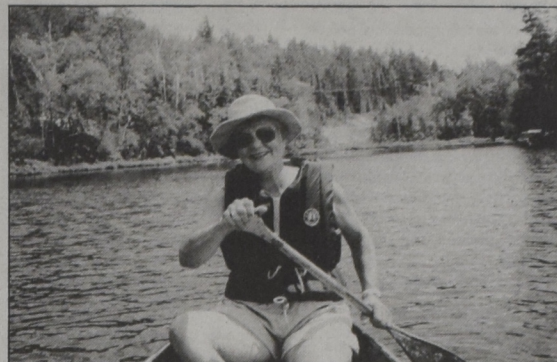
Finally, the line to the front was thinning down. There were only three people ahead of us.

But, the forces of nature were on my side. Dark clouds had been looming — and spreading. A thunderstorm threatened. The entire ride was shut down minutes before we were to go on.

The girls were terribly disappointed. But I was silently singing "hallelujah" in my heart of hearts. I had escaped a near-death experience. So, we went to rides of my choice. Lovely rides. Rides calm in comparison to the ones of their choice.

But, after supper, the girls told me their day would only be complete if they could ride on the abominable Drop Zone. I wasn't about to show my true colors. I stood in line with them again for 3/4 of an hour. But, amazingly enough, some help was on the way for me again, only this time in a different way.

In front of me stood a little



No rocking chair for this Grandma!

blond girl, no older than eight. She was as excited about the ride as my girls. I kept thinking, if this young girl is not afraid, if this child can survive, then so can I!

She went on the ride. I watched her face closely. No fear. No panic. And after the ride she came bouncing out of the seat, exhilarated! I don't think this girl will ever know, what she did for me.

Then came our turn. No threatening sky to hold us back. No voice that said, "Stop, you old fool!"

I was strapped into the seat. I curled my toes. I took deep breaths. Like the blonde youngster, I would survive.

I felt myself being raised up the side of the tower. I was petrified. No longer was I part of the earth, yet I was not part of heaven. It was one terrifying experience. I sat there, with my eyes fixed on the clouds. I didn't have to look up. I could look

horizontal and dive right into them... Suddenly the mechanism was released. With a ferocious speed we dropped a full 23 stories. It went so fast, it was over before I realized it.

My girls were elated. They couldn't stop talking about the ride. And, to think their Gram had gone with them.

Driving back home and listening to my girls talk, made me realize I had made the right choice to go on every ride with them.

And to think, that at the end of all this, I got a \$12.00 refund! For bravery? I'm not sure. You see, I discovered at the gate, when you're 60 or over, you get in for the same price as children 6 and under. I guess, they don't expect too many oldies to take advantage of rides.

What can I say? There's no fool like an old fool.

Theresa Bakker lives in London, Ont.

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Classified Rates	Thank You	Anniversaries	Obituaries	Teachers
(Revised February 1, 1995) Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	TIGCHELAAR: To all my children, grandchildren, relatives, neighbors and friends: I would like to express my sincere "thanks" for all you did for me during George's illness and final departure from this life. To Pastor Eric for his meaningful and comforting words both at the service and graveside and also for the many enjoyable home visits. To my children and grandchildren who took part in the service. To all those who sent cards of condolence with comforting words and to those who sent beautiful floral arrangements and donations to Holland Christian Homes. To the Kitchen Steepe Funeral Home for their excellent services, to all those who came, and to Nell Bos and associates for the delicious lunch afterwards. I am so glad that I belong to the family of God — thank you one and all. Betty Tigchelaar.	Thedford Strathroy 1957 1997 With joy and thankfulness to the Lord, we hope to celebrate the 40th wedding anniversary of our parents and grandparents GERALD and WILMA SAMPLONIUS (nee VELLENGA) May God bless you and grant you many more years. With love and congratulations from your children and grandchildren: Brenda & Dave Kumagai Patricia & Eric Croeze Evelyn & Steve O'Brien William & Lena Samplonius Christine & Gabe Climent Josephine & Marvin Kroesbergen Andy & Sheilaugh Samplonius and your 19 grandchildren. Relatives and friends are invited to an open house which will be held on Nov. 8, 1997, from 2 to 4 p.m., at East Chr. Ref. Church, 476 Metcalfe St. E., Strathroy, Ont. Home address: 227 Thorn Dr., Strathroy, ON N7G 4C2	1943 1997 Katwijk Hampton the Neth. Ont. Romans 8:37-39 Surprised by glory in his sleep, our beloved husband and father HENDRIK VEENSTRA went to be with his Lord on Oct. 11, 1997. Married in 1970, he became father to three children, and a son-in-law. He was anticipating with excitement and joy the birth of his first grandchild, to be born in January. Coby Van Duyvenvoorde-Veenstra — Hampton Jessica & Paul Brooks — St. Catharines Len — Hampton Mark — Hampton Correspondence address: Box 133, Hampton, ON L0B 1J0	FRUITLAND, ONT.: John Knox Memorial Christian School invites applications for two maternity-leave situations in the 1997-1998 school year. Full-time Grade 4/5 classroom teacher position to commence on Jan. 5, 1998; part-time Grade 4-8 music specialist position to commence on Feb. 23, 1998. The ideal candidates will possess a valid provincial or state teacher certificate, a Christian School Teacher Certificate (CSTC) and have several years of successful teaching experience. Persons interested in this position should contact: Mr. J. de Jager, Principal, at 905-643-2460 for more information as well as to receive application forms. Applications will be received until the position has been filled.
	Anniversaries Voorburg Peterborough the Neth. Ont. 1957 November 12 1997 "Give thanks to the Lord for He is good; His love endures forever" (Ps. 106:1). With much pleasure, joy and thankfulness we announce the 40th wedding anniversary of our parents GERRIT and IEFKE HEERSINK (nee PAUL) and the 40th anniversary of our father's ordination to the ministry of the Word and sacraments. In celebration of these events, join us at an open house on Saturday, Nov. 8, 1997, from 2-4 p.m., at Cephas Chr. Ref. Church, 200 Goodfellow Rd., Peterborough, Ont. Their loving children and grandchildren: Roland & Elizabeth Heersink — Phoenix, Ariz. Joel, Britney, Bianca, Brianna John Heersink — Iron Springs, Alta. Maxwell Paul Heersink & Laura Peetoom — Lindsay, Ont. Samuel, Margaret Home address: #105 Benmore Towers, 650 Parkhill Road, Peterborough, ON K9J 6N6	Obituaries Ede Aylmer the Neth. Ont. Jan. 7, 1919 - Sept. 30, 1997 As a result of a sudden, massive stroke SANDER VAN DE HOEF went peacefully to be with his Lord. He will be remembered for how he lived out his love for the Lord through kindness shown to others. He was the beloved husband of Willy van de Hoef (Hooyer) for 49 years. Dear father and opa of: John & Arlene vandeHoef — Springfield, Ont. Alex, Sherri, Diana, Jennifer & Pete (fiance) Maria & Martin Smit — Springfield, Ont. Anita & Jack (friend), Lori, Joe, Mike Jerry & MaryJane vandeHoef — Richmond Hill, Ont. Mattias, Rianna, Dayna, Ashley Luff Jack & Jane vandeHoef — Strathroy, Ont. Angela, Steven, Jason, Jessica, Lynette The funeral service was held at the Aylmer Chr. Ref. Church, on Friday, Oct. 3, 1997. Correspondence address: #16-110 Caverly Road, Aylmer, ON N5H 2P4	Bowmanville, Ont. Dec. 6, 1943 - Oct. 11, 1997 We mourn the sudden death of our dear son and brother-in-law HENK VEENSTRA May God comfort his wife Coby Veenstra-van Duyvenvoorde and his children Jessica & Paul Brooks, St. Catharines, Len, and Mark, Bowmanville, Ont. We thank God that Henk did not suffer, and he is now in heaven with the Lord. Mrs. J. Van Duyvenvoorde — Shalom Manor, Grimsby, Ont. Dory & Bart Vander Zwaag — St. Catharines, Ont. Nel & Andy Molenaar — Langley, B.C. Pete & Jane Van Duyvenvoorde — Beamsville, Ont.	Employment Wanted Student , 20, from a Dutch school for vocational training (building department) is looking for the opportunity to fulfill a trainee period of 6 months with a Canadian building company (February to July). I would like to be lodged with a Canadian family with a Dutch background. Please contact: J.M. Rispen De fenne 19 8434 PC WASKEMEER (Fr.) the Netherlands Tel.: 011-31-516-421153
			Teachers BARRIE, Ont.: Timothy Christian School is seeking a French teacher for a maternity leave position from January to June of 1998. Responsibilities include French instruction for grades 3 through 8 with a 30% contract. Please direct resumes to: Mrs. Jane Tjeerdma Timothy Christian School 49 Ferris Lane Barrie, ON L4M 2Y1	Church News Christian Reformed Church Calls extended: — Woodlawn, Grand Rapids, Mich., (Minister of Preaching and Pastoral Care) Rev. Michael F. Abma of Rehoboth, Bowmanville, Ont. Classis meeting: — Classis Huron will meet, D.V., Jan. 14, 1998, at 9:30 a.m., CRC, Exeter, Ont. All materials to be sent to the stated clerk by Dec. 9, 1997. Hilbert Rumph, Stated Clerk.
Births KUIPERS-JONKER: God has blessed our family with the birth of a beautiful baby girl NAOMI MARIELLE born to Heather Kuipers and David Jonker on Oct. 8, 1997, in Toronto, Ont. Four very proud first-time grandparents are John and Hennie Kuipers, Oshawa, Ont., and Roland and Coby Jonker, Toronto, Ont. Address: D. Jonker and H. Kuipers, 73 Hiawatha St. #2, Toronto, ON M4L 2X7	Accommodation Hospitality required; modest compensation offered. My travels cover from Toronto to Ottawa. Please write Harry Houtman (Christian Blind Mission) at home: 45 Harriet St., Toronto, ON M4L 2G1, (416) 461-1207.	For Rent Clean mobile home in "Sugar Creek Country Club," Brantford, Florida. \$200 U.S. per week. Call (905) 854-2135	HAMILTON, Ont.: Calvin Chr. School will have a Grade 1 teaching position available beginning Nov. 17, 1997, to fill a maternity leave. The position will be available for the remainder of the school year. Please send your resume or call the school office by Monday, Oct. 27, 1997, to: Calvin Chr. School Attention: Mr. Ted Postma, Principal 547 West Fifth Street Hamilton, ON L9C 3P7 Tel.: (905) 388-2645 Fax: (905) 388-2769	Personal ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #12 923 2nd Ave. S. Lethbridge, AB T1J 0C7

Classifieds

For Rent	Job Opportunities	Miscellaneous																
Cottage for rent in scenic Holten (Holland). Contact: Andy Borger (905) 623-6049.	Holland Christian Homes Inc. 7900 McLaughlin Rd. S., R.R. 10, Brampton, ON L6Y 5A7 Tel.: (905) 459-3333; Fax: (905) 459-8667 ACTIVITY AIDE Position: Full-time Activity Aide in the Activation Department in Faith Manor. Starting date: October 28, 1997. Hours of Work: 60 hours every two weeks: 1:30-8:00 p.m., Monday through Friday plus one Saturday morning 8:00-12:00 noon per month. (Shifts may vary with assigned duties.) Rate of pay: As per collective agreement. Reports to: Activation Co-ordinator of Faith Manor, Wilma Wamsteeker. Responsibilities: Duties, under the direction of the Activation Co-ordinator, include planning, organizing, co-ordinating and running activity programs in Faith Manor. These programs must meet a variety of needs to provide for the physical, mental, emotional and spiritual needs of the residents. Education and qualifications: A certificate in a course related to activities and programming for the elderly is necessary. Ability to speak Dutch would be an asset. Applications: Please apply in writing as soon as possible. <i>We thank all applicants in advance. However, only those selected for an interview will be contacted.</i> Also available: A job position as per above on January 1, 1998 (4:00-8:00 p.m.)	CALVIN College Faculty Openings The college is seeking applications for possible openings beginning September 1998 in the following departments: <table border="0"> <tr> <td>Biology</td> <td>Music</td> </tr> <tr> <td>Communication Arts and Sciences</td> <td>Nursing</td> </tr> <tr> <td>Computer Science</td> <td>Philosophy</td> </tr> <tr> <td>Economics</td> <td>Physical Education</td> </tr> <tr> <td>English</td> <td>Physics</td> </tr> <tr> <td>Geology</td> <td>Political Science</td> </tr> <tr> <td>History</td> <td>Sociology/Social Work</td> </tr> <tr> <td>Mathematics and Statistics</td> <td>Spanish</td> </tr> </table> Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at: Calvin College 3201 Burton Street SE Grand Rapids, MI 49546, USA <i>Calvin College is an equal opportunity employer.</i>	Biology	Music	Communication Arts and Sciences	Nursing	Computer Science	Philosophy	Economics	Physical Education	English	Physics	Geology	Political Science	History	Sociology/Social Work	Mathematics and Statistics	Spanish
Biology	Music																	
Communication Arts and Sciences	Nursing																	
Computer Science	Philosophy																	
Economics	Physical Education																	
English	Physics																	
Geology	Political Science																	
History	Sociology/Social Work																	
Mathematics and Statistics	Spanish																	
Travel Visit Florida with a small group of Christian seniors. Fully escorted. On the beach with kitchenette. Some day trips. Jan. 6-24 by bus, or Jan. 8-22 by air. Call John Feddes (905) 627-7874 for a detailed itinerary.																		
VISIT TURKEY & GREECE Follow the footsteps of the apostles! Join us on this 15-day, spiritually-enriching journey through cities and towns visited by Paul and other apostles. When? End of March — April 1998 Tour hosts: Pastor Jack and Alice Hielema Cost: \$3,895 p.p. from Toronto (all-inclusive). Save \$300 if registering before November 30, 1997. Phone: (250) 964-8142 Fax: (250) 964-8144	Langley Christian Schools A K-11 interdenominational school system of 670 students is accepting applications for the following mid-year (97/98) positions: • Grade 7 Middle School teacher, with some French at 6/7, for December to June • Grade 9-11 Secondary Math teacher, with some computer, for February to June • Full-time special needs caregiver/teacher aide for Grade 3 student for January to June. Employment beyond these terms is a possibility since we anticipate openings for the following school year. Please direct complete applications to: Leo Smit, Superintendent Langley Christian Middle and High School 22702-48th Avenue, Langley, BC V2Z 2T6 Tel. (604) 533-0839																	
DCA Travel  Holland Travel Professionals Toronto 416-224-5211 Toll-Free (Canada wide) 1-800-667-2525 Fax 416-224-0842 Grimsby 905-945-3301 Burlington 905-522-8602 Emergency Service Available Business & Vacation Travel	En français s'il vous plaît? Qualified teachers who enjoy the French language as a unique gift for communication are warmly invited to apply for a part-time term contract teaching position. Two intermediate classes, which are presently teacherless, eagerly desire <i>un professeur de français</i> to join them when the courses begin on Jan. 29, 1998. Please send your written application (in English!) to: Mr. J. Vanderkooy, Principal Hamilton District Chr. High School 92 Glanaster Road, Ancaster, ON L9G 3K9 Fax: (905) 648-3139	Holland Christian Homes is seeking a Bookkeeper/Accountant Responsibilities include accounts payable, accounts receivable, general ledger and financial statement preparation. We are looking for a 2-3 year C.G.A./C.M.A. with computer experience. Starting date January 1, 1998. Please send applications to: John Kalverda, Executive Director Holland Christian Homes Inc. 7900 McLaughlin Road South Brampton, ON L6Y 5A7 Fax: (905) 459-8667																
ADA REALTY LTD. 2011-137 Ave., Suite 404 Edmonton, AB T5A 4W2 (403) 473-8149 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i>		40th Anniversary Christian Reformed Church, Burnaby, B.C. Members and friends of Burnaby Chr. Ref. Church will celebrate 40 years of God's blessings. A special service of thanksgiving and praise will be held on Sunday, November 16, 1997, at 10:30 a.m. The Saturday evening before, November 15, we will have a coffee and dessert social of entertainment and fellowship. All former members and friends are invited to join us in our celebration.																

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Job Opportunities

The **Christian Labour Association of Canada** has two immediate openings (in CLAC's Calgary, AB and Chatham, ON offices) and other vacancies at locations to be determined, for

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Please address a letter of application, together with a resume and references to:

Ed Grootenboer, Executive Director
5920 Atlantic Drive
Mississauga, ON
L4W 1N6
Tel: (905) 670-7383
Fax: (905) 670-8416



All applications will be held in confidence. Applicants wishing to be considered for the Chatham and Calgary vacancies should respond to this advertisement as soon as possible.

Please take advantage of our monthly Business Directory. For a low cost of \$25 (plus 7% G.S.T.) you can advertise your business.

Special Announcement

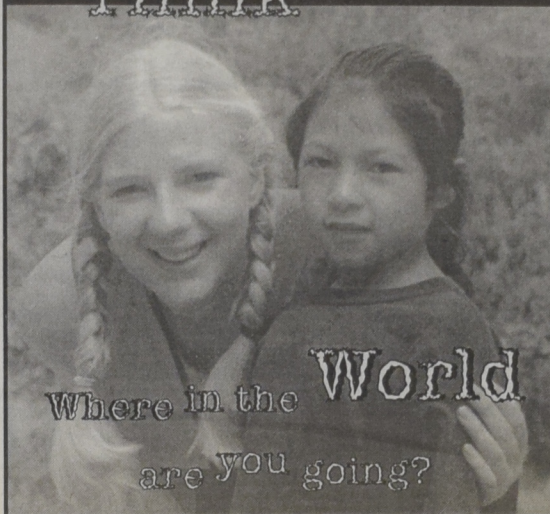
The Board of Directors of
Salem Christian Mental Health Association
and
Holland Christian Homes, Inc.

wish to announce that the five acres of land directly to the south of H.C.H., previously owned by SALEM, has been sold effective **October 1, 1997**, to Holland Christian Homes. In keeping with their mandate, H.C.H. will continue to provide accommodation and care for seniors also on the new property.

Miscellaneous

Miscellaneous

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Immanuel Chr. Ref. Church, Simcoe, Ont.
40th Anniversary

Giving thanks to God for his faithfulness and blessings in our congregation over the years, we invite all present and former members to attend a banquet and program on Saturday, Nov. 8, 1997, and a worship celebration on Sunday, Nov. 9, 1997, at 10 a.m. Please call Corrie Groeneveld at (519) 583-2476 for more information and to reserve your place.

Frisian Worship Service

will be held on
Sunday, November 16, 1997, at 3 p.m.,
in the Chr. Ref. Church, Mt. Brydges, Ont.,
led by Pastor John D. Hellinga.
Info.: (519) 264-2362

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www.cancer-research-society.ca

Job Opportunities

DORDT COLLEGE

REGISTRAR

The position is vacant as the result of the tragic death of Douglas M. Eckardt. Responsibilities include such areas as academic advising; planning, organizing, and managing a computer-based information system for student registration and records.

Qualifications:

Candidates with a graduate degree and experience in academia as faculty or administrator are preferred. Position available as early as January 1. Actual beginning date is flexible. To receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a curriculum vitae and a letter of interest which provides evidence of that commitment to:

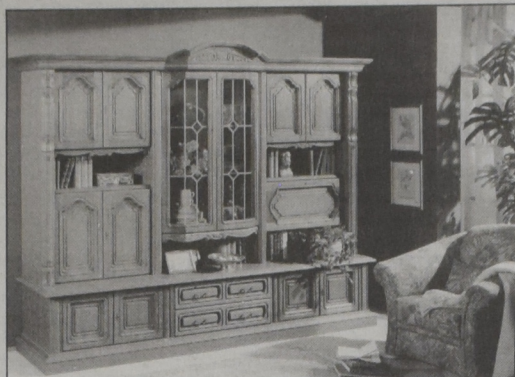
Dr. Rockne McCarthy
Dordt College
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Sioux Center, IA 51250-1697
facsimile: 712-722-4496
e-mail: vpaa@dordt.edu

Dordt College is an equal opportunity institution and strongly encourages applications from women, minorities, and disabled persons.

Classifieds

Miscellaneous

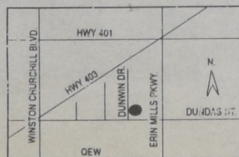
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Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Oct. 25 Concert by the choir of Clarkson CRC and the Con Spirito Choir (Wyoming), 7:30 p.m., Clarkson CRC, 1880 Lakeshore Rd. W., Mississauga, Ont. Tickets/Info.: (905) 823-7262.

Oct. 25 Arts & Crafts Festival, 9 a.m.-4 p.m., Jubilee Fellowship CRC, 13 Wilholme Dr., St. Catharines, Ont. Info.: (905) 687-3372 (#)

Oct. 25 Giant Bazaar, Trinity Chr. School, 650 Walkers Line (south of Fairview), Burlington, Ont., from 10 a.m.-4 p.m., followed by an auction starting at 6:30 p.m. (#)

Oct. 25 The Lighthouse International Feast, featuring an Indonesian rice table and silent auction, 6 p.m., Willowdale Chr. School, Willowdale, Ont. Info./tickets: (416) 535-6262.

Oct. 25 "Get a Job!", a CLAC-sponsored, one-day workshop on youth employment for high school and university seniors, their counsellors, teachers and parents. From 9:30 a.m.-3:30 p.m., Best Western Sunset Inn (Dixie & Shawson), Mississauga, Ont. Info.: 1-800-268-5281 (#)

Oct. 25 Christian Rainbows Fellowship meets at 10 a.m., in Ingersoll, Ont. Speakers: Lesley Bell and Denise Jennings, both from the St. Thomas Psychiatric Hospital, and Rev. John De Vries. Pre-registration of \$7 required. Info.: (905) 639-1075 or (519) 246-9993.

Oct. 25 Community concert by organist Jonathan Oldengarm, 7:30 p.m., Benton St. Baptist Church, Kitchener, Ont.

Oct. 27-31 Speaking tour of Dr. John P. Roberts of the John Calvin Seminary (Mexico City) in Western Canada. Oct. 27: Winnipeg, Man.; Oct. 28: Edmonton, Alta.; Oct. 29: Calgary, Alta.; Oct. 30: Lethbridge, Alta.; Oct. 31: Vancouver, B.C. Watch for local announcements!

Oct. 31 Senior Citizens' Day, 9:30 a.m.-3 p.m., Redeemer College, Ancaster, Ont. Info./registration: (905) 648-2131 (#)

Nov. 2 Combined worship service of the Beamsville, Grimsby and Fruitland CRCs, 2:30 p.m., Fruitland Alliance Church, Hwy. 8, Fruitland, Ont. Speaker: The Back to God Hour's new director, Dr. Calvin Bremer. Topic: "The Church's Cry." Participating are the Smithville DCHS Band and Choir. All welcome!

Nov. 7 Christian Festival Concert by the 100-voice choir and concert band of the Ont. Chr. Music Assembly, with special guests from Europe, under the direction of Leendert Kooij. At 8 p.m., Roy Thomson Hall, Toronto, Ont. For tickets/info. call (416) 636-9779 (#)

Nov. 9 Dutch worship service led by Rev. R. Praamsma, 3 p.m., CRC, Ancaster, Ont.

Nov. 15 York Music Fest, a concert featuring Willem Van Suijdam on the new Content organ, the Adoramus-Maranatha Choir, soprano Jody O'Hara, and pianist Paul De Boer. Audience participation. At 8 p.m., Maranatha CRC, King St., York, Ont. Tickets/Info.: (905) 765-6124 or 765-4244.

Nov. 16 Frisian worship service led by Rev. John D. Hellinga, 3 p.m., Chr. Ref. Church, Mt. Brydges, Ont. Info.: (519) 264-2362 (#)

Nov. 16 Special worship service in celebration of the 40th anniversary of the CRC, Burnaby, B.C., at 10:30 a.m. Coffee/dessert social on Nov. 15. All welcome! (#)

Nov. 22 "Finding the Light" conference on abuse, from 8:30 a.m.-3:30 p.m., East CRC, Strathroy, Ont. Keynote speaker: Beth Swagman. Info.: (519) 245-0253 or 245-0139.

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News

Conference: Is the Pope 'stumbling block or stepping stone'?

Marian Van Til

TORONTO — Dr. George Vandervelde is a Reformed theologian who has made a specialty of studying the Roman Catholic Church and its theology.

Vandervelde is a member and past president of the North American Academy of Ecumenists which last month sponsored a conference to bring Protestants and Catholics together to discuss the papacy. Held Sept. 26 to 28, the conference had the title (suggested by Vandervelde) "The Papacy: Stumbling Block or Stepping Stone?"

Old question

The question isn't new. "Pope Paul VI admitted years ago that his office was probably the single biggest obstacle to Christian unity," reports *The Catholic Register*. And John Paul II, in his 1995 encyclical *Ut unum sint* (*That They May Be One*), called on all Christian churches to begin discussing how to change the papacy.

"His ultimate goal," writes *The Register's* Joseph Sinasac, "is to undo a millennium of quarrels that saw the church split into Roman Catholic and Orthodox camps in 1054 and a section of the Latin church splinter into hundreds of Protes-

tant denominations [after] the Reformation of the 16th century."

The Catholics' main presenter was Fr. Jean-Marie Tillard, a Dominican priest and theologian from Ottawa. He described a papacy that would operate "in brotherhood" with the college of Bishops.

Privileged brotherhood

Vandervelde was "disappointed" with Tillard's presentation. It was "erudite, thorough — but I had expected him to build more bridges. For those who don't even have bishops, there was no [concession]."

And, Vandervelde says, "the women present were very concerned with all this wonderfully 'brotherly' language. But to speak of the brotherly relationship without the brotherly/sisterly relationship that the Bible speaks of — 'whoever hears the Word, they are my brothers and sisters' — is not helpful. Tillard was speaking of a privileged brotherhood that doesn't reflect Jesus' teaching."

Vandervelde pointed those things out, also asking after Tillard's speech, "If the papacy is such a splendid gift, why aren't you Catholics more happy with it?"

"That caused some hilarity, a good-natured reaction," Vandervelde says. "And a lot of people, Catholics too, came up to me saying they appreciated what I said." But as to his question, "they just left it."

Well-known Baptist theologian Clark Pinnock of McMaster Divinity School told the conference that the current state of disunity among Christian churches is "a sin and a source of great pain." But the Pope could be a source of unity.

Pinnock asserted, "I definitely experience when the Pope speaks out on issues of life and values and truth, that he is my Pope. I feel an implicit desire for such a person to exist [for all Christians]. We cannot afford not to regard each other fraternally," Vandervelde agreed, saying, "I think people see something of the gospel in this Pope."

'A gift from God'

Anglican bishop John Baycroft of Ottawa described how he had moved from "just seeing [the papacy] as something we had to put up with to seeing certain advantages, considering the problems facing the church in the world today, to now seeing it as a gift from God." Baycroft "prays for the day when this will

be more and more recognized by all local churches" — but "how we'll get from here to there" he's not sure.

Rev. Ron Kydd, however, is not sure he *wants* to get from here to there. Kydd teaches church history at Eastern Pentecostal Bible College in Peterborough, Ont. He was on a panel which discussed: "Is papal primacy essential to some form of Christian unity?"

Supervised by Rome

"When I worked through the documents (historical documents, encyclicals, the Catholic Catechism)," he told CC, "it became pretty obvious that [Catholic leaders] are prepared to discuss the nature of papal primacy but they would not be prepared to see it changed in any way."

The result, he says, would be that "Christian unity, whatever shape that would take, would have to be under the supervision of Rome. Although the Catholics with whom I speak [Kydd is also part of an official dialogue between Pentecostals and the Catholic Church] say those documents are being constantly refined (and they are), a high-profile pope who would be the supervisor and protector of the

unity that would be forged, would be a huge obstacle to millions of other Christians."

'You're all Catholics anyway!'

For one thing, "there is a deeply rooted fear of the Pope's prominence in evangelicalism and Pentecostalism, an anti-Catholicism that is deeply entrenched. Whether that is legitimate is another question," Kydd says.

He says his study has also convinced him that "the Catholic Church appears to be assuming that we all belong to it anyway, we just don't realize it. We are the 'separated brethren' [though before Vatican II we were among the damned]. Their theologians say, 'Oh, oh, oh, that's got to be qualified, but the Magisterium won't do that.'"

One thing all conference participants had in common is their belief that such dialogue is helpful, if not in moving toward unity, in understanding each other better as Christians of widely diverging traditions. That will happen gradually, says George Vandervelde. "It's a problem of reception. It takes a long time."

Virgin's 'last visit'

CONYERS, Ga. (EP) — A Georgia woman who says she has received visions of the Virgin Mary since 1990 told a crowd of 30,000 people at her farm that next year's message will be the last.

Mary Fowler reported on what she said was an eight-minute visit with Mary Oct. 13.

"I understand from Our Lady that next year will be the last of her public messages," she noted.

"My life will continue but the public messages will come to an end."

Apart from that, her revelations were similar to those of previous years, calling her audience to prayer, faith and obedience to God.

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